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ABSTRACT

This set of instructional materials on introductory Bambara, a language spoken in Mali, is designed for Peace Corps volunteers using the language in that country. The materials consist of twenty units on topics of personal communication and grammar. Most units contain a proverb, pattern drills, major dialogues containing the unit's new material, practice dialogues, exercises, short texts, explanatory notes on culture and grammar, vocabulary, and task-oriented exercises for use outside of class. The exercises contain instructor notes written in French. A glossary is appended. (MSE)

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AN KA BAMANANKAN KALAN:

INTRODUCTORY BAMBARA

Charles Bird

John Hutchison

Mamadou Kanté

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310 Lindley Hall
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an ka bamanankan kalan

Corps de la Paix

Bamako

(Bambara Text)

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PEACE CORPS
BAMAKO, MALI

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FOREWORD

There has been a long felt need in Peace Corps training programs in Mali for a complete set of Bambara teaching materials. This basic text and the accompanying texts on Agriculture and Poultry were designed to respond to that need. These Bambara lessons were prepared in late 1972 and early 1973 under non-personal services contract No. PC-180-No.20 between the authors and Peace Corps Mali. The ensemble is designed to provide a large quantity of teaching materials in a well-organized fashion, which can be easily adapted to the Bambara needs of any given program in Mali.

We have tried to avoid any theoretical prejudice in either the applied or the descriptive linguistic realm in hopes that the results may be useful to anyone supervising their use. We have, therefore, tried to include a full spectrum of language lesson devices, many of which have been used successfully by the Peace Corps in recent years. Thus, the various distinct elements of this text have been printed separately so that this master text will lend itself to adaptation, selection and rejection.

Foreword to the Third Edition

The original edition of this text was produced for the Peace Corps by John Hutchison and Mamadou Kanté. It was reproduced in a small quantity (circa 100 copies) in Bamako in 1972. It was substantially revised with the assistance of Charles Bird and reproduced in small quantity (100 copies) in two volumes of ten lessons each by the African Studies Center, Indiana University.

The Third Edition includes some modifications and corrections in the text, although in principle it remains much the same as the Second Edition.

We thank the editors of the Linguistics Club for their efforts in making this Third Edition.

C.S.B.
M.K.

July 1976

TO THE STUDENT :

This basic Bambara course is composed of twenty separate units. Each of the regular units contains the following elements:

*- PROVERB

- CYCLES

*- MAJOR DIALOGUES

*- PRACTICE DIALOGUES

- EXERCISES

*- TEXTS (SHORT)

*- EXPLANATORY NOTES (CULTURAL and GRAMMATICAL)

*- VOCABULARY

*- ASSIGNMENTS

(VISUAL AIDS)

The starred items are the ones that should concern you the most - in other words, nearly all the elements are important and should be used. The cycles and the exercises are mainly for pedagogical purposes for the coordinator and the teachers, but these may also be useful to you for reviewing and practicing.

The new material of a given unit is contained in the dialogues and texts. We have tried to make these elements as practical and as relevant as possible. The translations that accompany them are not literal translations but rather are what we judge to be adequate English correspondences to the Bambara. As such they give you, in our opinion, the meaning of what is being said in Bambara, but do not necessarily reveal the structure of the Bambara being translated, nor the literal translation of the Bambara words used. In other words, it is best not to match the Bambara word for word with the English translation.

Literal translations of all the words used in a given unit are provided in the vocabulary section of that unit. New structures and new idioms are fully broken down and explained in the explanatory notes section of each unit.

The explanatory grammatical notes will be most meaningful to you after you have been taught the unit which the notes explain. Reading ahead and trying to learn it all from the notes will probably only confuse you. After being taught a given unit, read the notes once or twice, but don't be worried if certain parts of them seem too technical for you at that time. They are quite comprehensive and may confuse you if you have only been very briefly exposed to the structures they describe. Wait until you've gone several units further in class, then

in reviewing go back to the notes from prior units and they will at that time probably make more sense to you.

The assignments that are found at the end of each unit are mainly task-oriented exercises that involve the use of Bambara in properly fulfilling them. These are designed to insure at least a minimal use of Bambara outside of class. Outside of class is where most of your learning should take place, which means that how well you learn Bambara is really up to you and depends on how much you use your Bambara in real situations.

AUX COORDONNATEURS ET AUX INSTRUCTEURS

Ce texte de Bambara a été développé pour réprondre aux besoins du Corps de la Paix au Mali en ce qui concerne la formation de ses volontaires en langue Bambara. Etant donné que ce texte sera employé surtout pour les stages qui auront lieu en République du Mali, son orientation est basé sur le milieu malien. Nous espérons donc que l'emploi de ce texte pourra contribuer non seulement à la formation en langue Bambara, mais aussi à la formation culturelle des stagiaires du Corps de la Paix. Le succès de ce texte dans ces deux domaines dépendra de vous, les "guides culturels."

Nous suggérons que tous les stagiaires n'ayant pas de notions de la langue Bambara au préalable, étudient ces unités de base d'abord, avant d'entamer d'autres textes Bambara. Notre but en rédigeant ce texte est de fournir une grande quantité de bons matériels d'une façon bien organisée, qui permettre aux coordonnateurs et instructeurs de choisir et adapter selon les bescins du programme. Cela pourra suffir pendant les longs stages intensifs de Bambara. En même temps nous avons essayé de toucher tous les points importants et pertinents de l'apprentissage de cette langue.

Les notes d'explication et les traductions sont en anglais, puisque nous voulions faciliter la tâche du stagiaire américain. Ceci permet aussi à ce texte d'être employé pour un stage dans lequel le Bambara est enseigné avant le français, ou bien pour un stage qui est uniquement Bambara.

L'order et le contrôle de ces 20 unités sont basés sur notre conception de la difficulté de la grammaire bambara. Evidemment, ceci est arbitraire. De toute façon, chaque unité contient les éléments suivants, dans l'ordre indiqué:

- proverbe
- cycles
- dialogues
- textes
- exercices
- notes
- vocabulaire
- devoirs ("assignments")

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- New Sound Practice
- Repetition Drills
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- Tone Recognition Practice

2 - Introductory Bambara

INTRODUCTION

The geographical area in which the Bambara language is spoken and understood may be said to extend as far north as Mopti in Mali; as far west as eastern Senegal, Gambia and Guinea; as far east as Central Upper Volta and the north of Ghana; and as far south as Abidjan in the Ivory Coast. The people that make up the majority of the population of the core area of this large geographical expanse are called the Bambara in the northeastern section of it, Dyula in the southern and southeastern sections, and Maninka, Malinke or Mandinka in the western section of the core. This core area tends from Ségou, Mali, in the north, well down into northern Ivory Coast.

Disregarding the proliferation of terms and titles, it is important to note that basically the same language is spoken and understood by all of these peoples. In addition, they recognize a largely common history and share it quite proudly. However, the foreign visitor, having learned the dialect of one region, will not automatically understand all of the others. When outside of the region in which he learned his variety of the language, the foreigner may be frustrated to find that he is always understood, but that he does not always understand what is being said to him.

Peace Corps volunteers in Mali have for the most part been concentrated around the northeastern section of the core area, among the Bambara peoples. In addition, the variety of the language spoken around the city of Bamako in that northeastern region is the one chosen by the Government to be used in their Bambara literacy program which is being implemented by the Ministry of Education. This dialect is also the most widely understood throughout the area. For these and other reasons, we have chosen to represent the Bamako dialect of Bambara in this language text.

The phonetic orthography in which the Bambara in this text is written is that of the alphabet that was adopted in 1967 by the members of the Commission Technique du Bambara for use in the functional literacy program in the Republic of Mali.

The alphabet is as follows:

THE CONSONANTS

LETTERS	English approximate	French approximate	Bambara example	translation of example
b	big	beau	baba	"man's name"
d	dog	direct	daba	"hoe"
j	judge	----	jele	"axe"
f	fool	femme	fali	"donkey"
g	gull	garçon	galama	"ladle"
h	here	----	hakili	"mind"
k	canvas	content	kalo	"mouth"
l	log	large	boli	"run"
m	man	mal	malo	"rice"
n	note	neuf	mɔ̀nɔ̀	"milk"
ny	annual	mignon	nyɔ̀	"millet"
ŋ	sing	anglais	ŋɔ̀ni	"thorn"
p	pile	par	pan	"jump, fly"
r	----	----	baara	"work"
s	saw	seau	sènè	"farming"
sh	shoe	charbon	shè	"chicken"
t	top	tant	tɔ̀	"the rest"
c	church	Tchad	cè	"man"
w	woman	ouest	wari	"money"
y	youth	yaourt	yan	"here"
z	zebra	zèbre	zan	"man's name"

There are no true equivalents to the Bambara r in English or French. The English /r/ is generally a liquid sound, and the French /r/ is a velar r prounounced in the back of the mouth. The Bambara /r/ on the other hand is a tapped sound that may sometimes sound like a /d/ to the ear. It is quite similar to the /r/ found in Spanish. The Bambara /r/ is pronounced by tapping the tip of the tongue against the ridged area of the roof of the mouth, right behind the front teeth. /r/ occurs infrequently at the beginning of words.

THE BAMBARA R

Bambara example	meaning
rɔ̀	"in, to"
ramata	"woman's name"
bara	"recipient"
bere	"stick"
bèrè	"gravel"
biran	"parent-in-law"
bɔ̀rɔ̀	"sack"
buru	"trumpet, pipe"

THE VOWELS

letter	English approximate	French approximate	Bambara example	translation of example
a	father	bas	baba	"man's name"
e	bate	regarder	jele	"axe"
è	bet	père	sènè	"farming"
i	beat	vite	misi	"cow"
o	boat	au	bolo	"hand, arm"
ò	bought	botte	bòlò	"post, stake"
u	boot	bout	muru	"knife"

All of the Bambara vowels may also occur long. These will be represented by doubling the vowel involved. When the open vowels (ò and è), with accents, occur as long vowels, the accent is only placed on the first member of the doubled pair. Long vowels do not occur at the ends of words except for a very few cases, e.g. bèe, "all".

LONG VOWELS

letter	Bambara example	meaning
aa	naani	"four"
ee	feere	"sell"
èe	fèenè	"extend"
ii	miiri	"think"
oo	foori	"achieve"
òo	wòorò	"six"
uu	duuru	"five"

All of the Bambara vowels may also occur as nasalized vowels. In the official Bambara orthography nasalization is represented by an n immediately following the vowel. The /n/ is not pronounced but merely nasalizes the preceding vowel.

NASALIZED VOWELS

letter	Bambara example	meaning
an	ban	"end"
en	den	"child"
èn	bèn	"meet"
in	bin	"grass"
on	don	"day"
òn	bòn	"spill"
un	dun	"deep"

In Bambara, unlike in English, it is possible for a nasal consonant to occur in word initial position immediately preceding another consonant. In these cases, the resultant consonant cluster may be referred to as a prenasalized consonant. The pronoun meaning "I" in Bambara is a syllabic nasal, n, which we will always write as n'. This n' will often occur before other consonants in word initial and sentence initial positions. Though it will always be written n', it will not always be pronounced as an /n/ since its pronunciation will be in part determined by the consonant immediately following it. When pronounced, a syllabic nasal has no vowel preceding it and so should not ever be pronounced like "in".

n' is pronounced m before the consonants p,b,f and m.
n' is pronounced n before the consonants t,d,s and n.
n' is pronounced ŋ before the consonants k and g.

The following chart provides examples of the full range of possible prenasalized consonants in Bambara.

PRENASALIZED CONSONANTS

clusters	practice syllables			
np	npan	npòròn	npogi	npiya
nb	nban	nbòn	nba	nbu
nf	nfyena	nfirinfirin	nfa	
nt	ntan	ntòn	nta	nto
nd	ndan	ndòn	nda	ndu
ns	nsan	nsòn	nso	nsi
nk	nkan	nko	nku	nki
ng	ngan	ngòn	ngu	ngèn

There are two nasal consonants in Bambara which are difficult for the American to hear and reproduce, since they never occur in word-initial position. The nasals /ŋ/ (as in the final consonant of the word "sing") and /ny/ (as in the word "onion") are quite common in Bambara and will warrant a good deal of practice on your part.

NY IN WORD-INITIAL POSITION

symbol	Bambara example	meaning
ny	nyaga	"nest"
ny	nyereku	"chop"
ny	nyègènè	"urine"
ny	nyimi	"chew"
ny	nyò	"millet"
ny	nyun	"load"

ŋ IN WORD-INITIAL POSITION

symbol	Bambara example	meaning
ŋ	ŋana	"hero, brave"
ŋ	ŋènyè	"itch"
ŋ	ŋɔ̀mɔ̀	"tree bark"
ŋ	ŋunu	"beehive"
ŋ	ŋɔ̀mi	"small, flat cake"
ŋ	ŋaniya	"will"

LISTENING AND REPEATING PRACTICE

In establishing the distinctive sounds of a language, linguists often use the "minimal pair". These are pairs of words that differ only by one distinctive characteristic such as vowel quality, vowel length, etc. The English pair bet : bat constitutes a minimal pair, since the two words are identical except for the difference in the vowel. The following sets of minimal pairs in Bambara are designed to give you listening and repeating practice, and to get you used to sound differences and distinctions that are not as often made in English as in Bambara. These should be practiced outside of class as well as in class. At this point, the sounds are more important than the meanings. In these examples, tone has not been taken into account, nor are the meanings complete.

MINIMAL PAIRS: e / è

e		è	
Bambara ex.	meaning	Bambara ex.	meaning
nege	"desire"	nègè	"metal"
ce	"thanks" (part)	cè	"between"
gen	"to stab"	gèn	"chase"
geren	"to cork"	gèrèn	"dry up"
gere	"horn"	gèrè	"approach"
kele	"jealous"	kèlè	"quarrel"
feere	"sell"	fèerè	"means"
je	"gourd"	jè	"white"
bere	"side"	bèrè	"enough"
den	"child, fruit"	dèn	"tse-tse fly"
dege	"teach, learn"	dègè	a Malian food
nebe	"ronier", type of tree	sèbè	"serious, true"

MINIMAL PAIRS: o / ɔ

o		ɔ	
Bambara ex.	meaning	Bambara ex.	meaning
bon	"house, room"	bɔn	"pour out"
ko	"thing"	kɔ	"book"
don	"day"	dɔn	"dance"
fo	"greet"	fɔ	"say"
bolo	"arm"	bɔlɔ	"stake"
bo	"excrement"	bɔ	"bamboo"
jo	"right"	jɔ	"net, hammock"
koro	"drinking bowl"	kɔrɔ	"old"
foro	"field"	fɔrɔ	"penis"
soni	"load a weapon"	sɔni	"a while"
kolon	"mortar"	kɔlɔn	"well"
nogo	"intestine"	nɔgɔ	"manure"
kogo	"wall"	kɔgɔ	"salt"

MINIMAL PAIRS: VOWEL NASALIZATION

non-nasalized		nasalized	
Bambara ex.	meaning	Bambara ex.	meaning
bɔ	"bamboo"	bɔn	"pour out"
ko	"thing"	kon	"door"
ba	"mother"	ban	"end"
fa	"fill"	fan	"egg"
sa	"snake"	san	"year"
da	"mouth"	dan	"seed"
fɔ	"say"	fɔn	"fontanel"
si	"hair"	sin	"breast"
kuw	"tails"	kunw	"heads"
dɔ	"a certain"	dɔn	"know"

MINIMAL PAIRS: VOWEL LENGTH

short		long	
Bambara ex.	meaning	Bambara ex.	meaning
bara	"recipient"	baara	"work"
daba	"ink"	daaba	"domestic animal"
bari	"to plaster"	baari	"wrestling"
kari	"Sunday"	kaari	"bus"
wɔlɔ	"yellow"	wɔɔlɔ	"flow slowly"
nɔnɔ	"milk"	nɔɔnɔ	"pure honey"
gala	"indigo"	gaala	"oyster"
kɔri	"to get someone's attention by touching"	kɔɔri	"cotton"
nɔrɔ	"glue"	nɔɔrɔ	"aureole"
fɛrɛ	"village center"	fɛɛrɛ	"means"
bɛ	(auxiliary verb)	bɛɛ	"all"

TONE

Bambara is a tone language, which means that Bambara words can be distinguished from each other by relative pitch of the voice as well as by consonants and vowels. There are many pairs of words in Bambara which have exactly the same consonants and vowels, but, being pronounced with different tones, they have different meanings. For example:

so "house" is a HIGH tone word
so "horse" is a LOW tone word
(The underlined vowel indicates that the word has a low tone.)

We will not place any great emphasis on the mastery of tone in Bambara in this course. What is important for the student is to listen to the teacher and try to reproduce as best as possible the manner in which he pronounces Bambara words and sentences. For those who wish to understand more fully how the tones operate in Bambara sentences we offer the following brief summary.

Words in Bambara have one of two possible tones which we call HIGH and LOW. These tones must be remembered in the same way as the consonants and vowels that distinguish words from each other. Throughout the text we will represent LOW tones by underlining the first vowel of the word. HIGH tone words will be unmarked.

When words are combined in phrases and sentences, the tones change. The following rules will help you to understand what changes are taking place.

RULE ONE

A high tone word following a high tone word will have the same level of pitch.

so kelen "one house" (---)
jiri kelen "one tree" (----)

RULE TWO

A low tone word following a high tone word will occur on a lower level of pitch.

so fila "two houses" (-__)
jiri fila "two trees" (--__)

RULE THREE

A high tone word following a low tone word will rise slightly in pitch.

so kelen "one horse" (_--)
muso kelen "one woman" (__--)

RULE FOUR

A low tone word which is followed by another low tone word will rise in pitch. We can say that the last part of a low tone word becomes a high tone when that low tone word is followed by another low tone word. In a word of one syllable the tone will be rising. In a word of two or more syllables, the last syllable will become high.

so fila	"two horses"	(/ _ _)
muso fila	"two women"	(_ ¯ _ _)
namasa fila	"two bananas"	(_ _ ¯ _ _)

RULE FIVE

In a sequence of three tones: HIGH LOW HIGH, the second high tone will not be as high as the first.

so fila tè	"It's not two houses"	(¯ _ _ -)
jiri fila tè	"It's not two trees"	(¯ ¯ _ _ -)

SUMMARY

The above five rules account for all Bambara sentence intonation patterns resulting from the combination of tones on words. Low tones may be said to condition two important changes: 1) they cause low tone words that precede them to rise, as described by RULE FOUR, and 2) they seem to pull the level of intonation down, creating a terracing effect, as described by RULE FIVE.

THE COMPOUND RULE

Bambara is a language with a rich system of compound nouns. Many new expressions are created through the use of this process. In writing Bambara compound nouns are written as one word. The tone of these compounds, however, does not follow the above rules. The tonal behavior of noun compounds in Bambara can be described as follows: The first word in a compound retains its original tone. The last word in a compound becomes high tone.

so	"house"	plus	mògò	"person"	becomes (¯ ¯ ¯)
nègè	"iron"	plus	so	"horse"	becomes (_ _ ¯)

Some adjectival modifiers of nouns also follow the compound rule, e.g.:

nègèso	(_ _ ¯)	bicycle
nègèso nyuman	(_ _ _ ¯ ¯)	good bicycle
nègèso nyumanba	(_ _ _ _ ¯)	very good bicycle

TONE (CONTINUED)

THE DEFINITE ARTICLE

The definite article in Bambara is expressed by a low tone following the noun and its modifiers. This will have the same effect as if the noun were followed by a low tone word. That is, definite low tone nouns will rise in tone. With definite high tone nouns, following high tone words will occur on a slightly lower level of pitch, just as if there were a low tone word intervening between them, e.g.:

muso_tè	It's not the woman.	(_ ¯ -)
as opposed to		
muso tè	It's not a woman.	(_ _ ¯)
jiri_tè	It's not the tree.	(¯ ¯ -)
as opposed to		
jiri tè	It's not a tree.	(¯ ¯ ¯)

The uses of the definite article are not the same as those in either English or French. As situations arise in the lessons, the particular use of the definite article will be described in the notes. For the most part one can say that in the great majority of affirmative, declarative sentences, the nouns in those sentences will be definite.

VOWEL CONTRACTIONS AND TONE

When a vowel is contracted with another vowel, the tone of the contracted vowel will remain. In rapid speech in most dialects what will happen is the following: If the first vowel is a high tone and the second vowel a low tone, the contracted vowel will be pronounced as a high tone, but following high tone words will appear on a slightly lower level of pitch, e.g.:

A ye a kè "He did it" will always be contracted to A y'a kè

which will have the pitch pattern (_ ¯ ¯), where the pronoun a is pronounced as a high tone and the following high tone verb kè is pronounced on a slightly lower level of pitch.

THE TONE OF AUXILIARIES

The verbal auxiliaries (bè, tè, ye, ma, ka) are basically high tone. When, however, they are preceded by a low tone word and followed by a high tone word, they become in many dialects, low tone, e.g.:

Nin ye so ye.	"This is the horse."	Ye remains high because so is low.
(_ ¯ ⁄ ¯)		
Nin ye so ye.	"This is the house."	Ye becomes low because nin is low and so is high.
(_ _ ¯ -)		

This phenomenon can be used to help you determine the tones of new words. If you are looking for the tone of a new noun, you can put it in the following frame:

Nin ye _____ ye. This is a _____ .

By listening to what heppens to the auxiliary ye, you will be able to determine the tone of the noun following it. If ye is pronounced on a high pitch, the following noun will be low. If ye is pronounced low, the following noun will be high.

If you are looking for the tone of a new verb, you can put it in the following frame:

A bè _____. It/He is _____ing.

Again if you hear a low pitch on bè, the verb will be high tone. If you hear bè as a high tone, the following verb will be low tone.

UNIT - II

Foli

Nsiirin: Dɔ̀ono dɔ̀oni kɔ̀nɔ̀ni_bè nyaga_da

Greetings (basic)

Parts of the day

Personal pronouns

Yes/no questions: wa

Interrogative di

Contractions

CYCLE 1

Instructeur: Employer les dessins 1, 2, & 3 pour enseigner ce cycle ainsi que pour la révision de ce cycle.

M-1	nba	male response
	nse	female response
C-1	A: I ni sɔ̀gɔ̀ma.	Good morning.
	B: Nba (Nse).	
M-2	Nba, i ni sɔ̀gɔ̀ma.	
	Nse, i ni sɔ̀gɔ̀ma.	
C-2	A: I ni sɔ̀gɔ̀ma.	
	B. Nba, i ni sɔ̀gɔ̀ma.	
	A: Nba.	

Instructeur: Employer les dessins numéros 4, 5, & 6 pour l'enseignement et la révision des échanges suivants. Commencer par la salutation du moment. Ne pas essayer d'enseigner toutes les quatre parties de la journée à la fois.

M-3	Nba, i ni tilen.	Good day (around noon).
	Nse, i ni tilen.	
	Nba, i ni wula.	Good afternoon.
	Nse, i ni wula.	
	Nba, i ni su.	Good evening.
	Nse, i ni su.	
C-3	A: I ni tilen.	
	B: Nba, i ni tilen.	
	A: Nba.	

CYCLE 1 (Continued)

C-4 A: I ni wula.

B: Nba, i ni wula.

A: Nba.

C-5 A: I ni su.

B: Nba, i ni su.

A: Nba.

CYCLE 2

M-1	Tɔ̀rɔ̀ tè	I'm fine.
	Tɔ̀rɔ̀_si tè.	I'm very fine.
C-1	A: I (aw) ka kènè wa?	How are you (pl.)?
	B: Tɔ̀rɔ̀ (_si) tè.	

Instructeur: Éviter les explications par traduction. Employer le dessin 10 pour l'échange suivant.

M-2	Tɔ̀rɔ̀ t'u la.	They are fine.
	Tɔ̀rɔ̀_si t'u la.	They are very fine.
C-2	A: Somɔ̀gɔ̀w ka kènè wa?	How is the family?
	B: Tɔ̀rɔ̀ (_si) t'u la.	

Instructeur: Continuer en vous servant des dessins 7, 8, 9, et 10.

C-3	A: I denw ka kènè wa?	How are your children?
	B: Tɔ̀rɔ̀ (_si) t'u la.	
C-4	A: I ka denbaya_ka kènè wa?	How is your family?
	B: Tɔ̀rɔ̀_si t'u la.	
M-3	Tɔ̀rɔ̀ t'a la.	He (she) is fine.
	Tɔ̀rɔ̀_si t'a la.	He (she) is very fine.

CYCLE 2 (Continued)

C-5: A: I muso_ka kènè wa? How is your wife?

B: Tòorò (_si) t'a la.

C-6 A: I cè ka kènè wa? How is your husband?

B: Tòorò (_si) t'a la.

C-7: A: I den_ka kènè wa? How is your child?

B: Tòorò (_si) t'a la.

Instructeur: Maintenant introduire la question avec dun? à la place de la question avec wa? Commencer toujours la série par la question avec wa?

C-8 A: I denw dun? And what about your children?

B: Tòorò (_si) t'u la.

C-9 A: I ka kènè wa?

B: Tòorò (_si) tè.

A: I muso_dun?

B: Tòorò (_si) t'a la.

A: I denw dun?

B: Tòorò (_si) t'u la.

A: Musa dun?

B: Tòorò (_si) t'a la.

CYCLE 3

Instructeur: En vous servant des dessins 3, 5, 6, et 11 dans les différentes combinaisons, travailler et enseigner les échanges suivantes.

M-1 Hèrè_dòròn. Very well. (Peace only)

C-1 A: Hèrè_sira wa? Did you sleep well?

B: Hèrè_dòròn.

C-2 A: I ni sògòma.

B: Nba, i ni sògòma.

A: Hèrè_sira wa?

B: Hèrè_dòròn.

CYCLE 3 (Continued)

C-3 A: Hèrè_tilenna wa? — Did you spend the day well?

B: Hèrè_dòròn.

C-4 A: Hèrè_bè? — How is everything? (Is there peace?)

B: Hèrè_dòròn.

C-5 A: I ni su.

B: Nba, i ni su.

A: Hèrè_tilenna wa?

B: Hèrè_dòròn.

Instructeur: Eviter de toujours être celui qui entame les salutations. Echanger souvent les rôles avec vos élèves. Ils doivent être capables de répondre et de saluer. Eliminer les expressions anglaises et françaises dans la salle de classe. Essayer d'employer systématiquement et régulièrement plusierus des expressions suivants. En employant ces expressions, rendre clairs leur emploi et fonction. Commencer par quelques-unes seulement.

A ka nyi.	Wuli!
O tè.	I sigi!
Tuguni.	Na yan!
Nyògòn fè.	Taa tabulo_la!
	A nyininka! --------nyininka!

CYCLE 4

M-1 N'sira hèrè_la. — My night was peaceful.

C-1 A: I sira di? — How was your night?

B: N'sira hèrè_la.

M-2 A sira hèrè_la. — His (her) night was peaceful.

C-2 A: I muso_sira di? — How was your wife's night?

B: A sira hèrè_la.

CYCLE 4 (Continued)

M-3 U sira hèrè_la. — Their night was peaceful.

C-3 A: Somògòw sira di? — How did the family spend the night?

B: U sira hèrè_la.

M-4 An sira hèrè_la. — Our night was peaceful.

C-4 A: Aw sira di? — How was your (pl.) night?

B: An sira hèrè_la.

CYCLE 5

M-1 Nba, i Kante

Nse, i Kante

Nba (nse), i----------

C-1 A: I Jones

B: Nba, i Kante

A: Nba

CYCLE 6

M-1 N'bè hèrè_la. — I am fine (in peace)

An bè hèrè_la. — We are fine (in peace)

C-1 A: I (aw) bè di? — How are you?

B: N' (an) bè hèrè_la.

M-2 A bè hèrè_la.

U bè hèrè_la.

C-2 A: I muso_bè di?

B: A bè hèrè_la. (or: tòorò_si t'a la)

A: I denw dun?

B: U bè hèrè_la. (or: tòorò_si t'u la)

C-3 A: Somògòw bè di?

B: Tòorò_si t'u la.

DIALOGUE: Kante ni Kulubali

A:	I ni sɔ̀gɔ̀ma.	Good morning.
B:	Nba, i ni sɔ̀gɔ̀ma.	Good morning.
A:	Hèrè_sira wa?	Did you sleep well?
B:	Hèrè_dɔ̀rɔ̀n.	Very well.
A:	I ka kènè wa?	How are you?
B:	Tɔ̀rɔ̀ tè.	I'm fine.
A:	Somɔ̀gɔ̀w dun?	And the family?
B:	Tɔ̀rɔ̀_si t'u la.	They are very well.
A:	I muso_ka kènè wa?	How is your wife?
B:	Tɔ̀rɔ̀_si_t'a la.	She is very well.
A:	I Kante.	Kante.
B:	Nba, i Kulubali.	Nba, Kulibaly.
A:	Nba.	Nba.

DIALOGUES FOR PRACTICE

1.	A:	I ni sɔ̀gɔ̀ma.	Good morning.
	B:	Nba, i ni sɔ̀gɔ̀ma.	Good morning.
	A:	Nse, hèrè_sira wa?	Did you sleep well?
	B:	Hèrè_dɔ̀rɔ̀n.	Very well.
2.	A:	I ni sɔ̀gɔ̀ma.	Good morning.
	B:	Nba, i ni sɔ̀gɔ̀ma.	Good morning.
	A:	I sira di?	How was your night.
	B:	N'sira hèrè_la.	I passed the night in peace.

3.	A:	I ni tilen.	Good day.
	B:	Nba, i ni tilen.	Good day.
	A:	I muso bè di?	How is your wife?
	B:	Tòorò si t'a la.	She is fine.
	A:	I denw dun?	And your children?
	B:	U bè hèrè la.	They are fine.
4.	A:	I ni wula.	Good afternoon.
	B:	Nba, i ni wula.	Good afternoon.
	A:	I tilenna la?	How was your day?
	B:	N'tilenna hèrè la.	I passed the day in peace.
	A:	Somògòw dun?	And what about the family?
	B:	U bè hèrè la.	They are fine.
5.	A:	I ni su.	Good evening.
	B:	Nba, i ni su.	Good evening.
	A:	Hèrè tilenna (wa?)	Did you have a good day?
	B:	Hèrè dòròn.	Very good.
	A:	Hèrè bè?	Is all peaceful?
	B:	Hèrè.	Peace.
	A:	Somògòw bè di?	How is the family?
	B:	Tòorò si tè.	They are fine.

EXERCISES

REPETITION

1

Owò, n'ka kènè.
Owò, n'muso ka kènè.
Owò, denw ka kènè.
Owò, an ka kènè.
Owò, u ka kènè.
Owò, a ka kènè.
Owò, Keyta ka kènè.
Owò, somògòw ka kènè.

2

I ka kènè wa?
Somògòw ka kènè wa?
Aw ka kènè wa?
Kante ka kènè wa?
A ka kènè wa?
I fa ka kènè wa?
I ka denbaya kènè wa?
U ka kènè wa?

Instructeur: Refaire le numéro 2 en enlevant le mot wa? et en employant l'intonation interrogative.

3

Tòorò tè.
Tòorò si tè.
Tòorò si t'a la.
Tòorò si tè n'na.
Tòorò si t'u la.

Tòorò t'a la.
Tòorò si t'an na.
Tòorò t'u la.
Tòorò tè n'na.
Tòorò tè.

4

N'sira hèrè la.
An tilenna hèrè la.
U sira hèrè la.
Musa sira hèrè la.
N'tilenna hèrè la.
A tilenna hèrè la.
I tilenna hèrè la.
U tilenna hèrè la.
An sira hèrè la.
A sira hèrè la.

5

Bill ni Bob ka kènè wa?
Muso ni den ka kènè wa?
Ali ni Ami ka kènè wa?
Musa ni Maadu ka kènè wa?
Keyta ni Kante ka kènè wa?
Sitan ni Kajatu ka kènè wa?
Jak ni Jo ka kènè wa?
Tarawele ni Sidibe ka kènè wa?
I ni Adama ka kènè wa?
I n'i muso ka kènè wa?

Instructeur: Refaire le numéro 5 en enlevant le mot wa? et en employant l'intonation interrogative.

1		2	
I	ka kènè wa?	Owo, n'	ka kènè.
Musa	_____	___, u	_____
A	_____	___, an	_____
Fanta	_____	___, Asitan	_____
Kajatu	_____	___, Adama	_____
Somògòw	_____	___, a	_____
Mamadu	_____	___, u	_____
U	_____	___, an	_____
Aw	_____	___, n'	_____
Jack	_____	___, Ali	_____
I	_____	___, Fanta	_____

EXERCISES (Continued) - SUBSTITUTION

3

N' sira hèrè_la.

Bob _____
An _____
U _____
Musa _____
A _____
An _____
Bill _____
N' _____

4

N' tilenna hèrè_la.

An _____
A _____
Sitan _____
Amadu _____
U _____
N' _____
Kante _____
N' _____

5

Tòorò_si t'a la.

_____ u _____
_____ an _____
_____ a _____
_____ n' _____
_____ u _____
_____ an _____
_____ n' _____
_____ u _____
_____ a _____
_____ an _____
_____ n' _____
_____ u _____
_____ a _____
_____ n' _____

6

Denbaya_bè di?

I muso_ _____
I cè _____
Somògòw _____
I _____
I den _____
I denw _____
Musa _____
Aw _____
Fanta _____
Denbaya_ _____
I muso_ _____
I den_ _____
I cè _____
Somògòw _____

7

N' bè hèrè_la.

An _____
Musa _____
U _____
Muso_ _____
Awa _____
A _____
N'cè _____
An _____
A _____
U _____
N' _____
An _____
N' _____
U _____

EXERCISES (Continued) - TRANSFORMATION

Instructeur	Stagiaire I	Stagiaire II
I ka kènè.	I ka kènè wa?	I ka kènè?
Somògòw ka kènè.	_____	_____
I muso ka kènè.	_____	_____
Denbaya ka kènè.	_____	_____
I cè ka kènè.	_____	_____
Aw ka kènè.	_____	_____
I denw ka kènè.	_____	_____
I ka kènè.	_____	_____
Aw ka kènè.	_____	_____
Somògòw ka kènè.	_____	_____
A ka kènè.	_____	_____
Musa ka kènè.	_____	_____
I muso ka kènè.	_____	_____
I muso ka kènè.	_____	_____
Denbaya ka kènè.	_____	_____

EXERCISES - COMBINATION

Instructeur	Stagiaire
Bill ka kènè wa? Bòbu ka kènè wa?	Bill ni Bòbu ka kènè wa?
Muso ka kènè wa? Denw ka kènè wa?	_____
Ali ka kènè wa? Ami ka kènè wa?	_____
Musa ka kènè wa? Madu ka kènè wa?	_____
Keyta ka kènè wa? Kante ka kènè wa?	_____
Sitan ka kènè wa? Kajatu ka kènè wa?	_____
Jaki ka kènè wa? Baba ka kènè wa?	_____
Tarawele ka kènè wa? Sidibe ka kènè wa?	_____
Cè ka kènè wa? Denw ka kènè wa?	_____

EXERCISES (Continued) - QUESTIONS

I ka kènè wa?	Somògòw bè di?
Somògòw ka kènè wa?	I ni sògòma.
I muso_dun?	I ni tilen.
I sira di?	I ni wula.
Hèrè_tilenna?	I ni su.
Hèrè_sira?	Aw tilenna di?
I tilenna di?	Hèrè_bè.

NOTES

1. The Importance of Greetings

In Africa, greetings and salutations are extremely important to people. For the American, who is used to saying nothing more than "hi" and then moving on, this may be hard to get used to. The Bambara people and their language present no exception to this generalization. The exchanges presented to you in this and the following lessons represent only a beginning upon which you can build up your inventory of salutations and eventually perfect the art of greeting in the Bambara world. When two good friends meet, the greetings may last as long as five minutes, and even longer if they haven't seen each other for a long time. Greetings are a way of showing the respect that people have for each other. Greetings always involve at least one handshake and usually involve a series of handshakings of varying durations. You will often see the men putting their hands to their chests after each handshake - part of showing respect. The greetings should always be begun with a handshake, and leavetaking will also require one handshake.

When you pass people that you know in the street, it is best to stop and go through at least a short greeting exchange with them. Whatever your dealings may be with various Malian people, it is important to start off your conversation or your business with the greetings. You should never be in so much of a hurry that you don't have time to greet someone - it doesn't pay.

In a typical greeting dialogue, one person usually starts out and remains the initiator for several exchanges while the other person responds to the various greetings and questions. When that series is completed, then the roles switch and the initiator becomes the answerer for several exchanges.

2. Times of Day

For greetings and for referring to the times of the day, the Bambara language makes four different divisions of the day: 1) the morning (sògòma), 2) the heat of the day (around noon: tile), 3) the afternoon (wula) and 4) the evening and night (su). There is a greeting for each of these divisions of the day. The divisions can be said to roughly correspond with the times of the five prayers that are required of the Moslem each day: 1) before the sun comes up, 2) early afternoon, 3) later afternoon, 4) when the sun goes down, 5) before going to bed at night. The two extra and optional prayer times are 1) mid-morning, 2) around 8:00 at night after the evening meal. The greeting i ni sogoma would be literally translated as meaning "You and the morning", but really corresponds with the English "Good morning" and the French "bonjour".

3. Greeting Patterns

The following diagrams are designed to represent the various possibilities for use of the basic greeting patterns presented in this lesson. Only one item is to be selected at a time from boxes containing several listed items. Use these to check out the different possibilities and to make up new ones. The order of the diagrams represents an acceptable ordering of the greetings.

GREETINGS

i aw (name)	ni	sògòma tilen wula su

RESPONSES

nba (male) nse (female)

i aw i muso_ (i cè) denbaya_ i denw sòmogòw	ka	kènè	(wa)?

tòorò (_si)	tè	(a) (u)	la

NOTES (Continued)

i	bè	di?
aw	sira	
somògòw	tilenna	
i muso_		
(i cè)		
denbaya_		
i denw		

n'	bè	hèrè_	la
a	sira		
an	tilenna		
u			

i	bè	di?
aw		

hèrè_dòròn

or

hèrè_	bè

4. Translations for "be"

As will become apparent to you, there are a number of forms in Bambara that translate the English verb "to be" and the French verb "être". In this lesson we have been briefly exposed to two of these.

1) Ka in the question: i ka kènè wa? "How are you?"

This form is used for what we will refer to as adjectives. Literally translated, the question corresponds to "are you healthy?" or "are you well?" in English, but it is used like the English "How are you?" or the French "Comment vas-tu?". Remember that ka is the sign of this form and that kènè meaning "healthy" is an adjective. Adjectives will be more closely examined in Unit VIII.

2) Bè in the sentence Hèrè bè: "There is happiness."
Tè in the sentence Tòorò tè: "There is no trouble."

This form is used to express existence, location, and state. The negative of this form is indicated by the word tè, as in the second example above. In example 2), this form is used for expressing existence. In the following two examples from this lesson, the same form is essentially used for location.

Tòorò t'u la: "No trouble is with them." (They are fine.).

NOTES (Continued)

The word la is a postposition. It corresponds to a preposition in English, but since it occurs after its object instead of before it, it is called a "postposition". There are no prepositions in Bambara. Postpositions are used for locations and in these examples the postposition phrases are translated as "at you" or "with you" and "at them" or "with them" respectively. While the basic form of this postposition is -la, we notice that in the following contexts, when it is preceded by a nasal consonant like /n/, it changes from -la to -na.

Tòorò (_si) tè n'na.	No trouble (at all) is with me.
Tòorò (_si) t'an na.	No trouble (at all) is with us.

5. Postposition la

In Lesson VI we will look at more of these postpositions in greater detail. For now, remember that the postposition la becomes na after a nasal consonant, and that it most often corresponds with the English "at" or "to", though with abstract things like "happiness", it has been translated as "with".

6. Negative si

The Bambara word si is used only in negative sentences like the above examples involving tè. Along with the negative, it corresponds to English "no, none, not at all". Note that when it is preceded by a noun, the noun is always definite.

7. Contractions

You have probably noticed that in this lesson, in certain sentences bè has been contracted t b' and tè has been contracted to t'. This occurs whenever two vowels come together as a result of the juxtaposition of two words. In English "is not" and "isn't" are both acceptable forms and thus in English the contraction is most often optional. In Bambara, however, the contraction of juxtaposed vowels is obligatory. Generally it is the first of the series of two vowels that drops out, and in our orthography is replaced by an apostrophe. Here are examples from this lesson:

before contraction:	Tòorò_si tè a la.
after contraction:	Tòorò_si t'a la.
before contraction:	Tòorò_si tè u la.
after contraction:	Tòorò_si t'u la.

Keep this in mind, since it is a very common occurrence in Bambara.

The tone of contracted vowels remains the same, resulting in a falling tone if the first vowel is HIGH and the last one is LOW, e.g.

Tòorò_si t'a la. (ˉ ˉ ˉ_)

In most dialects, in rapid speech, this will become

Tòorò_si t'a la. (‾ ‾ - - _)

The effect of the LOW tone on a is realized on the postposition la.

8. nba and nse

The words nba and nse are used extensively in response to various greetings. Trying to translate them is useless, since we don't have their equivalents in English or French. Essentially they are signs of acknowledgement indicating acceptance of the greeting and recognition of the other person. Nba is the male response and nse is the female response.

9. Interrogative wa

The word wa is an interrogative particle which is used to change an affirmative sentence into a yes-no question. Thus the sentence i ka kènè, meaning "you are well", becomes "are you well?", or "how are you?", when wa? is added, giving i ka kènè wa?. As practiced in this lesson, this question can also be created by a change in the intonation pattern of the original affirmative sentence, without adding the wa?. You will hear both of these question forms used freely so it is important that you be able to produce and recognize both. Normally, either of these patterns will be answered with a sentence beginning with owo "yes" or ayi "no", but in the case of idiomatic greetings this pattern is not followed. The question i ka kènè wa? however does have as a possible answer: owo, n'ka kènè.

10. ka si / ka tilen

The following two verbs were introduced in this unit:

si	"spend the night, pass the night"
tilen	"spend the day, pass the day"

Both were used in the past tense in the following greetings whose literal translations appear below:

I sira di?	You passed the night how?
N'sira hèrè_la.	I passed the night in peace.
I tilenna di?	You passed the day how?
N'tilenna hèrè_la.	I passed the day in peace.

The past tense is thus rendered by the suffixes -ra and -na for these verbs. This note is provided to merely let you know what you are saying and to give you some idea of Bambara structures. Most important of course is that you know the greetings and use them.

VOCABULARY

a . . . . . he, she, it
an . . . . . we
aw . . . . . you (plural)
ba n. . . . . mother /no definite article/
cè (i cè) n. . . . . man (your husband) /definite article when meaning husband/
den (denw) n. . . . . child (children)
denbaya n. . . . . family, relatives
di? adv. . . . . how?
dòròn adv. . . . . only
fa n. . . . . father /no definite article/
hèrè n. . . . . good luck, happiness, peace
i . . . . . you (sing)
mògò n. (mògòw) . . . . . person (people)
muso (i muso) n. . . . . wife, woman (your wife)
n' I
nba . . . . . male response to greeting
ni conj. . . . . and (noun conjunction)
nse . . . . . female response to greeting
òwò . . . . . yes
si v. . . . . to pass, spend the night
sira . . . . . passed the night (past tense)
so n. . . . . house, compound, living area
somògò (somògòw) n. . . . . family person (family)
sògòma n. . . . . morning
su n. . . . . night
tilen n. . . . . heat of the day
tilen v. . . . . to pass the day, spend the day
tilenna . . . . . passed the day (past tense)
tòorò n. . . . . trouble, problems, etc.
u . . . . . they
wa . . . . . question marker

ASSIGNMENTS

1. With one of your fellow classmates, prepare a dialogue in which the two of you have just met each other in the morning. You are friends and you know each other's last names already. After saying good morning, one of you (the greeter) will go through at least four questions to which the other will respond. Then the greeter will become the greeted and at least four more questions will be asked and answered. Then do the last names exchange and finish up by saying k'an ben (good-bye, literally, that we meet) to each other. When acting out your dialogue in class, try to accompany the greetings with appropriate gestures.

2. The same as number 1. only at noon.

3. The same as number 1. only in the afternoon.

4. The same as number 1. only at night.

UNIT - III

Kalanso

Nsiirin: Sa dogolen de bè kògò.

X don/tè

X ye/tè Y ye

Numbers 1-10

Interrogative mun

Fana

Dun

Negative si

X filè

Locatives

Classroom expressions

Leavetaking

CYCLE 1

M-1	alekumasalam	Greetings
C-1	A: Asalamalekum	Greetings
	B: Alekumasalam	Greetings
M-2	naamu	yes (response to a call)
C-2	A: (someone's name)	
	B: naamu	

CYCLE 2

M-1	Owò, sigilan_don.	Yes, it is a chair.
	Owò, tabali_don.	Yes, it is a table.
	Owò, mògò_don.	Yes, it is a person.
	Owò, da_don.	Yes, it is a door.
	Owò, kalanso_don.	Yes, it is a classroom.
	Owò, tabulo_don.	Yes, it is a blackboard.
C-1	A: tabali_don?	Is it a table?
	B: Owò, tabali_don.	
	A: ----- don wa?	
	B: Owò, -----don.	
C-2	A: Tabali_don?	Is it a table?
	B: Owò, tabali_don.	
	A: ----- don?	
	B: Owò, ----- don.	
C-3	A: Nin ye tabali_ye wa?	Is this a table?
	B: Owò, tabali_don.	
	A: Nin ye ----- ye wa?	Is this a -----?
	B: Owò, ----- don.	

CYCLE 2 (Continued)

C-4 A: Nin ye tabali_ye?

B: Owò, tabali_don.

A: Nin ye ----- ye?

B: Owò, ----- don.

CYCLE 3

M-1	Sigilan_don.	It's a chair.
	Tabali_don.	It is a table.
	Mògò_don.	It is a person.
	Da_don.	It is a door.
	Kalanso_don.	It is a classroom.
	Tabulo_don.	It is a blackboard.
C-1	A: Mun don?	What is it?
	B: ----- don.	
C-2	A: Nin ye mun ye?	What is this?
	B: ----- don.	

CYCLE 4

Instructeur: wa entre parentheses indique que vous pouvez maintenant varier votre façon de poser les questions. En poser quelques-unes avec wa et d'autres par intonation. Exiger toujours òwò ou ayi début des réponses.

M-1	Ayi, tabali tè.	No, it is not a table.
	Ayi, biro tè.	No, it is not an office.
	Ayi, nyegen tè.	No, it is not a urinal.
	Ayi, dèbèn tè.	No, it is not a mat.
	Ayi, bon tè.	No, it is not a bedroom.

CYCLE 4 (Continued)

C-1 A: Mobili_don (wa)? Is it a car?

B: Ayi, mobili tè. No, it is not a car.

A: ----- don (wa)?

B: Ayi, ----- tè.

C-2 A: Nin ye jirisun_ye (wa)? Is this a tree?

B: Ayi, jirisun tè. No, it is not a tree.

A: Nin ye ----- ye (wa)?

B: Ayi, ----- tè.

M-2 Ayi, da tè. Kogo_don. No, it is not a door. It is a wall.

Ayi, ----- tè. ----- don.

C-3 A: Da_don wa?

B: Ayi, da tè. Kogo_don.

A: ----- don (wa)?

A: Ayi, ----- tè. ----- don.

C-4 A: Nin ye da_ye (wa)?

B: Ayi, da tè. Kogo_don.

A: Nin ye ----- ye (wa)?

B: Ayi, ----- tè. ----- don.

Instructeur: Tour en employant ces mêmes formules, introduire d'autres mots de vocabulaire qui seront utiles pour les élèves. Conduire la leçon avec des objets ou des dessins. Les trous dans les échanges suivants sont à remplir selon votre imagination.

C-5 A: Nin tè sigilan ye wa? Isn't this a chair?

B: Owò, sigilan_don.

A: Nin tè ----- ye wa?

B: Owò, ----- don.

CYCLE 4 (Continued)

C-6 A: Nin tè ----- ye wa?

B: Ayi ----- tè. ----- don.

C-7 A: ----- tè wa?

B: Òwò, ----- don.

A: ----- tè wa?

B: Ayi, ----- tè. ----- don.

CYCLE 5

M-1	kelen	one
	fila	two
	saba	three
	naani	four
	duuru	five
M-2	Sigilan kelen don.	It is one chair.
	Sigilan fila don.	It is two chairs.
	Sigilan saba don.	It is three chairs.
	Sigilan naani don.	It is four chairs.
	Sigilan duuru don.	It is five chairs.
M-3	Òwò, sigilan kelen don	Yes, it is one chair.
	Òwò, sigilan ----- don.	
C-1	A: Sigilan fila don (wa)?	Is is two chairs?
	B: Òwò, sigilan fila don.	
	A: Sigilan ----- don (wa)?	
	B: Òwò, sigilan ----- don.	

CYCLE 6

M-1	Ayi, sigilan saba tè.	No, it is not three chairs.
	Ayi, sigilan --- tè.	

CYCLE 6 (Continued)

C-1 A: Sigilan saba don (wa)?

B: Ayi, sigilan saba tè.

A: Sigilan ----- don (wa)?

B: Ayi, sigilan ----- tè.

M-2 Ayi, sigilan saba tè.
(Sigilan) naani don.

C-2 A: Sigilan saba don (wa)?

B: Ayi, sigilan saba tè.
(Sigilan) naani don.

A: Lakèrè fila don (wa)?

B: Ayi, lakèrè fila tè.
(Lakèrè) duuru don.

CYCLE 7

M-1 Sigilan fila don.

C-1 A: Ninw ye sigilan fila ye wa (sigilan) saba? — Is this 2 chairs or is it 3?

B: Sigilan fila don.

M-2 Sigilan saba tè, sigilan naani tè. — It is not 3 chairs and it is not 4 chairs.

Sigilan fila dòròn don. — It's only two chairs.

C-2 A: Ninw ye sigilan saba ye wala (sigilan) naani?

B: Sigilan saba tè.
Sigilan naani tè.
Sigilan fila dòròn don.

M-3 Saba tè. Naani tè.
Sigilan fila dòròn don. — It's not three. It's not four.
It's only two chairs.

C-3 A: Ninw ye sigilan saba ye walima (sigilan) naani?

B: Saba tè. Naani tè.
Sigilan fila dòròn don.

CYCLE 7 (Continued)

M-4 Daba_don. — It's a hoe.
Nin si tè, jele_don. — Neither one, it's an axe.

C-4 A: Daba_don wala muru? — Is it a hoe or a knife?

B: Daba_don.

A: Nin dun, daba_don wala muru?

B: Nin si tè, jele_don.

CYCLE 8

M-1 Nin fana ye sigilan_ye. — This too is a chair.
Nin fana ye ----- ye.

C-1 A: Nin ye mun ye?

B: Sigilan don.

A: Nin dun?

B: Nin fana ye sigilan_ye.

M-2 Òwò, o fana ye mògò_ye. — Yes, that's also a person.

C-2 A: Nin ye mògò_ye (wa)?

B: Òwò, mògò_don.

A: Nin fana ye mògò_ye wa? — Is this a person too?

B: Òwò, o fana ye mògò_ye.

M-3 Òwò, sigilan don. — Yes, it is a chair too.

C-3 A: Nin ye mun ye?

B: Tabali_don.

A: Sigilan_fana don wa?

B: Òwò, sigilan_fana don.

Instructeur: Refaire ce même cycle avec les paires: so/kalanso
bon/kalanso

CYCLE 9

M-1	Sigilan_filè!	Here is a chair.
	----- filè!	
C-1	A: Sigilan_bè yan (wa)?	Is there a chair here?
	B: Òwò, sigilan_filè!	
M-2	Ayi, sigilan tè yan.	No, there is not a chair here.
	Dèbèn_filè! I sigi!	Here is a mat! Sit down!
C-2	A: Sigilan_bè yan (wa)?	
	B: Ayi, sigilan tè yan.	
	Dèbèn_filè! I sigi!	

CYCLE 10

Instructeur: Revoir quelques salutations et ensuite introduire les échanges suivantes.

M-1	K'an bèn.	Goodbye.
C-1	A: K'an bèn.	
	B: K'an bèn.	
M-2	K'an bèn sini.	Goodbye until tomorrow.
	U n'a mèn.	They'll hear it.
C-2	A: K'an bèn sini.	
	B: K'an bèn sini.	
	A: K'an bè somògòw fo.	Say hello to the family for us. (Say that we greet the family)
	B: U n'a mèn.	

CYCLE 11

M-1	Òwò, i ye karamògò_ye.	Yes, you are a teacher.
	Òwò, n'ye kalanden_ye.	Yes, I am a student.
	Òwò, Keyta ye kuntigi_ye.	Yes, Keita is a director.
C-1	A: N'ye karamògò_ye (wa)?	
	B: Òwò, i ye karamògò_ye.	
	A: I ye kalanden_ye wa?	
	B: Òwò, n'ye kalanden_ye.	
	A: Keyta ye kuntigi_ye wa?	
	B: Òwò, Keyta ye kuntigi_ye.	
C-2	A: N'ye mun ye?	What am I?
	B: I ye karamògò_ye.	
	A: I ye mun ye?	What are you?
	B: N'ye kalanden_ye.	

DIALOGUE
- kalanso -

A:	Asalamalekum.	Greetings.
B:	Alekumasalam.	Greetings.
A:	Hèrè bè?	Is everything O.K.? (Is there peace?)
B:	Hèrè dòròn.	Everything is fine. (Peace only.)
A:	Bill.	Bill.
B:	Naamu.	Yes.
A:	Nin lajè! Kogo don walima da?	Look at this! Is it a wall or a door?
B:	Da don.	It is a door.
A:	Nin dun? Nin ye mun ye?	What about this? What is this?
B:	Mògò don.	It is a person.
A:	O don. A ka nyi. Ninw ye sigilan saba ye wala (sigilan) naani?	That's it. Good. Is this three chairs or is it four chairs?
B:	Sigilan saba tè. Sigilan naani tè. Sigilan fila dòròn don.	It's not three chairs and it's not four chairs. It's only two chairs.
A:	An ka yòro dun? Dòkòtòròso don wa?	What about our place? Is it a hospital?
B:	Ayi, dòkòtòròso tè. Kalanso don.	No, it's not a hospital. It's a classroom.
A:	I ni ce.	Thank you.
B:	Nba.	Nba.

DIALOGUES FOR PRACTICE

1.	A:	Nin ye mun ye?	What is this?
	B:	Sigilan don.	It is a chair.
	A:	O dun?	And (what about) that?
	B:	O fana ye sigilan ye.	That too is a chair.
2.	A:	Sigilan bè yan?	Is there a chair here?
	B:	Sigilan filè!	Here is a chair.
3.	A:	Sigilan bè yan?	Is there a chair here?
	B:	Ayi, sigilan tè yan, dèbèn filè! I sigi!	No, there is not a chair here, here is a mat! Sit down!
4.	A:	Nin ye daba ye wala muru?	Is this a hoe or a knife?
	B:	Nin si tè. Jele don.	It is neither one. It is an axe.
5.	A:	Ninw ye lakèrè duuru ye (wa)?	Is this five pieces of chalk?
	B:	Ayi, lakèrè duuru tè, saba don.	No, it is not five pieces of chalk. It is three.
6.	A:	Nin ye mun ye?	What is this?
	B:	Sigilan don.	It is a chair.
	A:	Dalan fana don wa?	Is is also a bed?
	B:	Òwò, dalan fana don.	Yes, it is also a bed.

DIALOGUES FOR PRACTICE (Cont'D)

7. A:	Mun don?	What is it?
B:	Dèbèn_don.	It is a mat.
A:	O kòrò_ye mun ye tubabukan_na.	What does that mean in French?
B:	O kòrò_ye "natte" ye tubabukan_na.	It means "natte" in French.
8. A:	K'an bèn.	Good-bye.
B:	K'an bèn.	Good-bye.
9. A:	K'an bèn sini.	Good-bye until tomorrow.
B:	K'an bèn sini.	Good-bye until tomorrow.
A:	K'an bè somògòw fo.	(staying) Give our best to the family.
B:	U n'a mèn.	(leaving) I'll do it. (They will hear it.)

EXERCISES

REPETITION

Instructeur: Insister sur la prononciation et l'intonation.

1. Tabali_don.
Sigilan_don.
Mògò_don.
Dèben_don.
Tabulo_don.
Kogo_don.
Da_don.
Jirisun_don.
So_don.
Kalanso_don.

2. Gabugu_don wa?
Nyègèn_don wa?
Mobili_don wa?
Moto_don wa?
Nègèso_don wa?
Dukènè_don wa?
Liburu_don wa?
Sèsi_don wa?
Waranda_don wa?
Takisi_don wa?

Instructeur: Refaire le numéro 2 en enlevant le mot wa et en en employant l'intonation interrogative.

3. Nin ye tabali_ye wa?
Nin ye bon_ye wa?
Nin ye gabugu_ye wa?
Nin ye kalanso_ye wa?
Nin ye sigilan_ye wa?
Nin ye nègèso_ye wa?
Nin ye poponi_ye wa?
Nin ye takisi_ye wa?
Nin ye kogo_ye wa?
Nin ye mobili_ye wa?

4. Ayi, biro tè. Kalanso_don.
Ayi, dèbèn tè. Sigilan_don.
Ayi, kògò tè. Da_don.
Ayi, muso tè. Cè_don.
Ayi, saga tè. Ba_don.

---

5. Owò, gabugu_don.
Owò, dukènè_don.
Owò, waranda_don.
Owò, jirisun_don.

REPETITION (Continued)

Instructeur: Refaire le numéro 3 en enlevant le mot wa et en employant l'intonation interrogative.

6.
Sigilan duuru don.
Alimèti fila don.
Muso kelen don.
Den saba don.
Mobili naani don.
Wèrè kelen don.
Tabali fila don.
Sèsi saba don.
Sigarati naani don.
Mògò duuru don.

SUBSTITUTION

1.
Cè don.
Mobili_ -----
negeso_ -----
kogo_ -----
da_ -----
muso_ -----
den_ -----
tabali_ -----
sèsi_ -----
dèbèn_ -----

2.
Nin ye poponi_ye.
----- sigilan_ ----
----- tabulo_ ----
----- alimèti_ ----
----- jirisun_ ----
----- so_ ----
----- denbaya_ ----
----- kalanso_ ----
----- mògò_ ----
----- lakèrè ----

TRANSFORMATION

Mettre au pluriel:

1.
A: Cè don.
Mògò don.
Sigilan don.
Tabali don.
Muso don.
Bon don.
Nègèso don.
So don.
Biro don.

B: Cèw dòn.
Mògòw don.
Sigilanw don.
Tabaliw don.
Musow don.
Bonw don.
Nègèsow don.
Sow don.
Birow don.

2.
A: Nin ye sigilan_ye.
Nin ye kalanso_ye.
Nin ye so ye.
Nin ye tabulo_ye.
Nin ye kogo_ye.
Nin ye den_ye.
Nin ye moto_ye.
Nin ye tabali_ye.
Nin ye muso_ye.
Nin ye mobili_ye.
Nin ye biro_ye.
Nin ye alimeti_ye.

B: O fana ye sigilan_ye.
O fana ye kalanso_ye.
O fana ye so_ye.
O fana ye tabulo_ye.
O fana ye kogo_ye.
O fana ye den_ye.
O fana ye moto_ye.
O fana ye tabali_ye.
O fana ye muso_ye.
O fana ye mobili_ye.
O fana ye biro_ye.
O fana ye alimeti_ye.

EXERCISES (Continued)

QUESTIONS

Instructeur: Poser la question, ensuite donner le mot clé qui se trouve entre parenthèses.

1. A: Nin ye sigilan ye wa? (tabali) B: Ayi, sigilan tè. Tabali de don.
   Nin ye bon ye wa? (kalanso) Ayi, bon tè. Kalanso de don.
   Nin ye mobili ye wa? (moto) Ayi, mobili tè. Moto de don.
   Nin ye dɛ̀bɛ̀n ye wa? (sigilan) Ayi, dɛ̀bɛ̀n tè. Sigilan de don.
   Nin ye biro ye wa? (so) Ayi, biro tè. So de don.
   Nin ye sigarati ye wa? (alimeti) Ayi, sigarati tè. Alimeti de don.
   Nin ye kogo ye wa? (da) Ayi, kogo tè. Da de don.
   Nin ye muru ye wa? (daba) Ayi, muru tè. Daba de don.
   Nin ye sèsi ye wa? (tabali) Ayi, sèsi tè. Tabali de don.

2. Poser les questions au sujet des objets visibles en vous promenant avec vos élèves.

3. Revoir les salutations et ajouter les "au revoirs" de cette unité.

NOTES

1. don and ye ... ye

In this unit we have been introduced to two new Bambara constructions that are translated by the verb "to be" in English, the verb "être" in French. As we have seen, both of these constructions are often used with the interrogative mun, "what".

A: Mun don?	What is it?
B: Tabali don.	It's a table.

With regard to the don construction, there is only one slot that can be filled by a noun or a pronoun, i.e., the first slot in the construction, filled by mun in the above question, and by tabali in the above response. In the great majority of cases, the noun preceding don will have the low tone definite article.

A: Nin ye mun ye?	What is this? (This is what?)
B: Nin ye tabali ye.	This is a table.

With regard to the ye ... ye construction, there are two possible slots that can be filled by nouns or pronouns, i.e., the slots filled by nin and mun in the above question, and by nin and tabali in the above response.

Both of these constructions make use of the auxiliary tè when negated, as in the following examples:

Tabali tè.	It is not a table.
Nin tè tabali ye.	This is not a table.

NOTES (Continued)

It will become apparent that this negative particle tɛ̀ is used to negate not only these constructions, but many others as well. Note that when a general negative response is made, the definite article is not used. The definite article can be used if the negation is specific. Contrast:

Muso tɛ̀.	It's not a woman.
Muso_tɛ̀.	It's not the woman.

2. nin and o

In this unit we have been introduced to the two demonstrative pronouns nin and o. Nin corresponds roughly to both "this" and "that" in English. O is used primarily to refer to something previously mentioned. The plural of nin, which is ninw, meaning "these", was also introduced in this unit.

O was used in another context in this lesson. To ask what a given Bambara word means in French we gave you the question:

O kɔ̀rɔ̀_ye mun ye tubabukan_na?

The phrase o kɔ̀rɔ̀ in this question is an example of the construction for inalienable possession and literally translates as "that's meaning" or "the meaning of that". Thus, the whole question literally translates as "That's meaning is what in French?". We will take a longer look at inalienable as well as alienable possession in unit IV.

3. Numbers 1 - 10

The Bambara numbers from one to ten: (the numbers six through ten will be practiced in the next unit)

1	kelen	6	wɔ̀ɔrɔ̀
2	fila	7	wolonwula
3	saba	8	segin
4	naani	9	kɔ̀nɔ̀ntɔ̀n
5	duuru	10	tan

Generally when nouns are modified by a numeral, there is no plural marker -w. The plural marker can be used to indicate that the noun plus numeral is definite. Contrast, for example:

muso fila	two women
muso filaw	the two women

When the preceding noun is definite, the plural marker takes the definite low tone.

Musow tɛ̀.	It's not women.

NOTES (Continued)

4. dun / si / fana

In this unit we have been introduced to the following three function words: dun, si, fana. The first two we saw used in Unit II in some of the greetings and responses.

dun?	and what about?
i muso dun?	and what about your wife?
si	none, no
Tòorò si tè.	There is no trouble at all.

Fana means "too" or "also". In this unit we saw it used in sentences like:

Nin fana ye sigilan ye.	This too is a chair.
Tabali fana don.	It is also a table.

All three of these small words are used frequently in Bambara.

5. X filè

The Bambara phrase corresponding to the French "Voici un ----" and the English "Here is a ----" makes use of the Bambara verb meaning "to look at" which is filè. Thus the phrase tabali filè! most often means "here is a table", but it may also imply the command: "Look at the table!" The formula employed in this example corresponds to the imperative or command form in Bambara. When ordering or commanding someone to do something, this is the formula that is used. Two other imperative or command expressions were also introduced in this unit:

I sigi!	Sit down!
Nin lajè!	Look at this!

The verb meaning "to sit down" is sigi. Lajè means "look at" or "examine".

6. Locatives

The construction used for locating people and objects was briefly introduced in this unit. It again involves the auxiliary bè.

subject bè location	
Sigilan bè yan.	"The seat is here" "There is a seat here."

Yan is the Bambara word meaning "here". This construction is negated by the auxiliary tè as in the following examples:

Sigilan tè yan.	"The seat is not here."
Sigilan tè yan.	"There is not a seat here."

Unit VI explores some of the many uses of this locative construction.

NOTES (Continued)

7. Instrumental -lan

The Bambara verb "to sit down" is sigi. A sigilan is a thing to sit on. The Bambara verb "to lie down" is da. A dalan is a thing that you can lie down on, i.e. a bed.

8. Classroom Expressions

You may have noticed your instructor using certain Bambara expressions in the classroom. Here are some of them with their meanings:

A ka nyi.	It's good.
O ka nyi.	That's good.
O tè.	That's not it.
Tuguni.	Again.
Nyɔgɔn fè.	Together.
Wuli!	Get up!
I sigi!	Sit down!
Na yan!	Come here!
Taa tabulo la!	Go to the blackboard!
A nyininka!	Ask him(her)
---- nyininka!	Ask ----!

9. Leavetaking Expressions

We have included several leavetaking expressions in this unit. They involve verbs which you won't work on until later, but even so it is important that you learn to use them now. These are just a few of a great many expressions and blessings that are used when taking leave of another person.

K'an bɛ̀n.	That we may meet.
K'an bɛ̀n sini.	That we may meet tomorrow.
K'an bè somɔgɔw fo.	Say we greet the people of the house.
U n'a mèn.	They will hear it.

VOCABULARY

alimèti n.	match
ba n.	goat
biro n.	office
bon n.	bedroom, hut, room
da n.	door
dèbèn n.	mat
donda (don-da) n.	entry, entrance (enter-door)
dukènè (du-kènè)	court, courtyard (compound-clearing)
duuru num.	5
fila num.	2
gabugu (ga-bugu) n.	kitchen (hearth-hut)
kalanden (kalan-den) n.	student (study-child)
kalanso (kalan-so) n.	classroom (study-house)
karamògò n.	teacher
kelen num.	1
kogo n.	wall
konòntòn num.	9
kuntigi (kun-tigi) n.	boss, director (head-chief)
lakèrè n.	chalk
liburu n.	book
moto n.	mobylette, motor bike
mògò n.	person
mun int. n.	what
naani num.	4
nègèso (nègè-so)	bicycle (iron-horse)
nin dem. or pro.	this
ninw dem. or pro.	these
nyègèn n.	urinal, W.C.
o dem. or pro.	that
olu dem. or pro.	those
poponi n.	mobylette, motorbike
saba num.	3
saga n.	sheep
segin num.	8
sèsi n.	chair
sigarati n.	cigarette
sigilan n.	chair (sitting down place)
so n.	house
tabali n.	table
tabulo n.	blackboard
tan num.	10
waranda n.	veranda, covered terrace
wolonwula num.	7
wòorò num.	6

ASSIGNMENTS

1. Using the constructions learned in this unit, find out from friends and instructors outside of class the Bambara words for 8 of the following items.

pen	knife	mint
thread	bread	millet
paper	bottle	water
needle	teapot	coffee
money	tea	rice
hoe	sugar	corn

   Bring the 8 items to class with you and use them to teach the Bambara words for the 8 you have chosen to your fellow students. Try to learn all sixteen yourself.

2. Find 5 items not included in the above list for which you think it would be worthwhile to know the Bambara equivalent. Find out what the Bambara words are for these 5 items. Then bring the items to class with you and use them to teach the Bambara words to your fellow students.

3. Find out the Bambara names for 5 pieces of commonly worn clothing. Try to bring or wear the 5 pieces that you have chosen to class and use them to teach the Bambara words to your fellow students.

UNIT IV

Tògò

Nsiirin: Sogo_dòn, yiri_dòn,
yèrè_dòn de ka fisa a bèe ye.

Naming

The Bambara Family:

Kinship terms

-kè and -muso

Possessive fè

Alienable and inalienable possession

Interrogative jòn

Emphatic de

CYCLE 1

M-1
N'tògò Bob. — My first name is Bob.
N'jamu Walker. — My last name is Walker.

C-1
A: I tògò? — What is your first name?
B: N'tògò Bob.
A: I jamu? — What is your last name?
B: N'jamu Walker.

M-2
A tògò Ngolo. — His first name is Ngolo.
A tògò Nyele. — Her first name is Nyele.
A jamu Jara. — His last name is Jara.
A jamu Tarawele. — Her last name is Tarawele.

C-2
A: A tògò? — What is her first name?
B: A tògò Nyele.
A: A jamu? — What is her last name?
B: A jamu Tarawele.

CYCLE 1a

Instructeur: les cycles 1a et 1b sont facultatifs. A faire plus tard.

M-1
N'tògò_ye Bob. — My first name is Bob.
N'jamu_ye Walker. — My last name is Walker.
A tògò_ye Nyele. — Her first name is Nyele.
A jamu_ye Tarawele. — Her last name is Tarawele.

C-1
A: I tògò_ye di? — What is your first name?
B: N'tògò_ye Bob.
A: I jamu_ye di? — What is your last name.
B: N'jamu_ye Walker.
A: Nin muso_tògò_ye di? — What is this woman's first name?
B: A tògò_ye Nyele.
A: A jamu_ye di? — What is her last name?
B: A jamu_ye Tarawele.

CYCLE 1b

M-1
N'tògò_ko Bob. — My first name is Bob.
N'jamu_ko Walker. — My last name is Walker.
Nin cè tògò_ko Ngolo. — This man's first name is Ngolo.
A jamu_ko Jara. — His last name is Jara.

C-1
A: I tògò_ko di? — What is your first name?
B: N'tògò_ko Bob.
A: I jamu_ko di? — What is your last name?
B: N'jamu_ko Walker.
A: Nin cè tògò_ko di? — What is this man's first name?
B: Nin cè tògò_ko Ngolo. — This man's first name is Ngolo.
A: A jamu_ko di? — What's his last name?
B: A jamu_ko Jara.

CYCLE 2

M-1	Ngolo muso_tògò_Hawa.	Ngolo's wife's name is Hawa.
	Ngolo denw tògò_Solo ni Jènèbu ni Karibu ni Musa ni Sali.	Ngolo's children's names are Solo and Jenebu and Kariba and Musa and Sali.
C-1	A: Ngolo muso_tògò?	What is Ngolo's wife's name?
	B: Ngolo muso_tògò Hawa.	
	A: A denw dun?	
	B: A denw tògò Solo ni Jènèbu ni Kariba ni Musa ni Sali.	

Instructeur: Employez le dessin 12.

CYCLE 3

M-1	Nin ye Kariba ye.	This is Kariba.
	Nin ye Kariba muso_ye.	This is Kariba's wife.
	Nin ye Kariba ba_ye.	This is Kariba's mother.
	Nin ye Kariba fa_ye.	This is Kariba's father.
	Ninw ye Kariba denw ye.	These are Kariba's children.
	Ninw ye Kariba denkèw ye.	These are Kariba's sons.
	Ninw ye Kariba denmusow ye.	These are Kariba's daughters.
	Ninw ye Kariba kòròw ye.	These are Kariba's older siblings.
	Ninw ye Kariba dògòniw ye.	These are Kariba's younger siblings.
	Nin ye Kariba kòròkè_ye.	This is Kariba's big brother.
	Nin ye Kariba kòròmuso_ye.	This is Kariba's big sister.
	Nin ye Kariba dògòkè_ye.	This is Kariba's little brother.
	Nin ye Kariba dògòmuso_ye.	This is Kariba's little sister.
	Nin ye ----------ye.	
C-1	A: Nin ye Kariba ye wa?	Is this Kariba?
	B: Òwò, nin ye Kariba ye.	
	A: Nin ye Kariba muso_ye wa?	
	B: Òwò, nin ye Kariba muso_ye.	
	A: Nin ye Kariba --- ye wa?	
	B: Òwò, nin ye Kariba --- ye.	

Instructeur: Employez le dessin 12.

CYCLE 3 (Continued)

C-2 A: Nin ye Kariba dògòkè_ye wa?
B: Ayi, nin tè Kariba dògòkè_ye.

A: Nin ye Kariba denkè_ye wa?
B: Ayi, nin tè Kariba denkè_ye.

A: Nin ye Kariba --- ye wa?
B: Ayi, nin tè Kariba --- ye.

M-2 Kariba don. It's Kariba.
Kariba muso_don.
------don.

C-3 A: Nin ye jòn ye? Who is this?
B: Kariba don.

A: Nin dun? Jòn don? And this? Who is this?
B: Kariba muso_don.

A: A tògò?
B: A tògò Fanta.

C-4 A: Nin ye jòn_muso_ye? Whose wife is this?
B: Kariba muso_don.

A: Nin ye jon_denkè_ye?
B: Ngolo denke_don.

A: Nin ye jòn_--- ye?
B: Nin ye --- ye.

CYCLE 4

M-1 Ayi, Ngolo tè. Kariba de don. No, it's not Ngolo. It's Kariba.
Ayi, muso tè. Cè de don. No, it's not a woman. It's a man.

Ayi, denkè tè. Denmuso de don. No, it's not a son. It's a daughter.

Ayi, --- tè. --- de don.

C-1 A: Nin ye Ngolo ye wa? or Ngolo don wa?
B: Ayi, Ngolo tè. Kariba de don.

A: Nin ye muso_ye wa? or Muso_don wa?
B: Ayi, muso tè. Cè de don.

A: Nin ye denkè ye wa? or Denkè_don wa?
B: Ayi, denkè tè. Denmuso de don.

CYCLE 4 (Continued)

C-2 A: Nin ye Jènèbu kòròkè ye wa?
B: Ayi, Jènèbu kòròkè tè. A dògòkè de don.

A: Nin ye Musa dògòmuso ye wa?
B: Ayi, Musa dògòmuso tè. A kòròmuso de don.

C-3 A: Nin ye tabulo ye wa?
B: Ayi, tabulo tè. Tabali de don.

M-2 Ngolo muso de don. — It's Ngolo's wife that it is.
Fanta cè de don. — It's Fanta's husband that it is.

C-4 A: Nin ye jòn muso ye?
B: Ngolo muso de don.

A: Jòn cè don?
B: Fanta cè de don.

CYCLE 5

Instructeur: ajouter d'autres exemples.

M-1 Ayi, Kariba muso tè. Ngolo de muso don. — No, it's not Kariba's wife. It is Ngolo's wife (that it is).
Ayi, Ngolo denkè tè. Kariba de denkè don. — No, it's not Ngolo's son. It's Kariba's son (that it is).

C-1 A: Nin ye Kariba muso ye wa?
B: Ayi, Kariba muso tè. Ngolo de muso don.

A: Ngolo denkè don wa?
B: Ayi, Ngolo denkè tè. Kariba de denkè don.

A: ----------den wa?
B: Ayi, ----- tè. ----- de ----- don.

CYCLE 6

M-1 Òwò, n'ka sigilan don. — Yes, it's my chair.
Òwò, an ka tabulo don. — Yes, it's our blackboard.
Òwò, Peace Corps ka biro don. — Yes, it's the Peace Corps' office.
Òwò, a ka bon don. — Yes, it's his (her) room.

C-1 A: I ka sigilan_don wa? or Nin y'i ka sigilan_ye wa?
B: Òwò, n'ka sigilan_don.

A: An ka tabulo_don wa?
B: Òwò, an ka tabulo_don.

A: Peace Corps ka biro_don wa?
B: Òwò, Peace Corps ka biro_don.
etc.

M-2 Ayi, n'ka sigilan tè. No, it's not my chair, it's
Fanta de ka sigilan_don. Fanta's chair (that it is).
Ayi, n'ka tabulo tè. No, it's not my blackboard, it's
Ali de ka tabulo_don. Ali's blackboard.
Ayi, A.I.D. ka biro tè. No, it's not A.I.D.'s office,
Peace Corps de ka biro_don. it's the Peace Corps office.

C-2 A: I ka sigilan_don wa?
B: Ayi, n'ka sigilan tè. Fanta de ka sigilan_don.

A: I ka tabulo_don wa?
B: Ayi, n'ka tabulo tè. Ali de ka tabulo_don.

A: A.I.D. ka biro_don wa?
B: Ayi, A.I.D. ka biro tè, Peace Corps de ka biro_don.

Instructeur: Travailler ces nouvelles structures avec d'autres objets à portée de la main.

CYCLE 7

Instructeur: Expliquer les nouveaux mots soulignés avant de entamer ce cycle. Employer: koro ye "argent" ye tubabu kan na.

M-1 Òwò, muso_bè Kariba fè. Yes, Kariba has a wife.
Òwò, wari_bè Ngolo fè. Yes, Ngolo has money.
Òwò, baara_bè n'fè. Yes, I have work.
Òwò, mobili_b'a fè. Yes, he has a car.

C-1 A: Muso bè Kariba fè wa?
B: Òwò, muso_bè Kariba fè.

A: Wari bè Ngolo fè wa?
B: Òwò, wari_bè Ngolo fè.

A: Baara b'i fè wa?
B: Òwò, baara_bè n' fè.

A: Mobili b'a fè wa?
B: Òwò, mobili_b'a fè.

DIALOGUE

A:	I ni ce.	Greetings.
B:	Nba, i ni ce, hèrè_bè?	Nba, greetings.
A:	Hèrè dòròn. I ka kènè?	Peace only. How are you?
B:	Tòorò_si tè.	Fine.
A:	I tògò_?	What's your first name?
B:	N'tògò_Kariba.	My first name is Kariba.
	I jamu?	What's your family name?
	N'jamu_Jara. N'fa filè. A tògò_Ngolo, a jamu_Jara. N'ba filè. A tògò_Hawa, a jamu_Tarawele.	My family name is Diarra. Here is my father. His name is Ngolo Diarra. Here is my mother. Her name is Hawa Tarawele.
A:	Muso b'i fè wa?	Do you have a wife?
B:	Òwò, muso fila bè n'fè ani den duuru.	Yes, I have two wives and five children.
A:	I fa kòròw bè yen?	Are your father's eldest siblings there?
B:	Òwò, u bè yen.	Yes, they are there.
A:	I mokè_n'i mògmuso_dun?	What about your grandmother and grandfather?
B:	U balolen bè. U bè yen.	They're living. They're there.

DIALOGUES FOR PRACTICE

-1-

A:	N'terikè, i tògò_ye di? (I tògò_ko di?)	My friend, what's your name?
B:	N'tògò_ye Bob. (N'tògò_ko Bob.)	My name is Bob.
A:	I jamu_ye di? (I jamu_ko di?)	What's your family name?
B:	N'jamu_ye Walker. (N'jamu_ko Walker.)	My family name is Walker.
A:	I ye faransè ye wa?	Are you French?
B:	Ayi, n'tè faransè ye. N'ye amerikèn de ye.	No, I'm not French. I'm American.

-2-

A:	Muso saba bè Musa fè wa?	Does Musa have three wives?
B:	Ayi, muso saba tè Musa fè. Muso fila de b'a fè.	No, Musa does not have three wives. It's two wives that he has.
A:	Kariba dun? Muso saba b'a fè wa?	And what about Kariba? Does he have three wives?
B:	Ayi, muso fila bè Kariba fana fò.	No, Kariba also has two wives.

-3-

A:	Nin ye i ka muru_ye wa?	Is this your knife?
B:	Òwò, n'ka muru_don.	Yes, it's my knife.
A:	O ye jòn_ka daba_ye?	Whose hoe is that?
B:	Musa ka daba_don.	It'S Musa's hoe.

EXERCISES FOR PRACTICE (Continued)

- 4 -

A:	Jɔ̀n_don?	Who is this?
B:	Hawa don.	It's Hawa.
A:	Ngolo mun don?	What is she to Ngolo?
B:	A muso_don. (Ngolo muso_don.)	She is his wife.

- 5 -

A:	Nin ye jon_ka denbaya_ye?	Whose family is this?
B:	Ngolo ka denbaya_don.	It's Ngolo's family.
A:	Ngolo ye jon_fa ye?	Whose father is Ngolo?
B:	Kariba ni Fanta fa don.	He is Kariba and Fanta's father.

- 6 -

A:	Musa ka mobili_don wa?	Is it Musa's car?
B:	Ayi, Musa ka mobili tè.	No, it is not Musa's car.
A:	Jon_ka mobili_don?	Then whose is it?
B:	Amadu ka mobili de don.	It is Amadu's car.

- 7 -

A:	Kariba fa bè balolen?	Is Kariba's father living?
B:	Ɔ̀wɔ̀, a fa bè balolen.	Yes, his father is living.
A:	I fa dun?	And what about you?
B:	N'fana fa bè balolen.	My father is also living.

- 8 -

A:	I kɔ̀rɔ̀kè_ka kènè?	Is your older brother well?
B:	Tɔ̀rɔ̀ t'a la. A ka kènè.	He is fine, he is well.
A:	I dɔ̀gɔ̀kè dun?	And your younger brother?
B:	N'dɔ̀gɔ̀kè_fana ka kènè.	He too is well.

- 9 -

A:	I ka mobili_bè yan wa?	Is your car here?
B:	Ɔ̀wɔ̀, a bè yan.	Yes, it is here.
A:	Madu ka mobili dun?	What about Madu's car?
B:	Madu fana ka mobili_bè yan.	Madu's car is here too.

TEXT

Kariba ka denbaya.

Kariba ka du_filè! Nin ye Kariba ka denbaya_ye. Den duuru bè Kariba n'a muso_fè: Denkè saba ani denmuso fila. A muso_tògò_Fanta. Muso kelen dòròn de b'a fè. Kariba fa n'a ba bè balolen. A fa tògò_ Ngolo. A ba tògò_Hawa. Kariba denw mòkè_ye Ngolo ye. U mòmuso_ye Hawa ye. Ngolo ni Hawa modenw ye duuru ye. Kariba ka du_bè Nyarèla. Du_kònò, Ngolo ka bon_bè Kariba ka bon_kòfè.

TRANSLATION

Kariba's Family

Here is Kariba's compound. This is Kariba's family. Kariba and his wife have five children: three sons and two daughters. His wife's name is Fanta. He has only one wife. Kariba's father and his mother are alive. His father's name is Ngolo. His mother's name is Hawa. Kariba's children's grandfather is Ngolo. Their grandmother is Hawa. Ngolo and Hawa have five grandchildren. Kariba's compound is in Nyarela. In the compound, Ngolo's room is behind Kariba's room.

QUESTIONS

1. Den wòorò bè Kariba n'a muso_fè wa?
2. Kariba muso_tògò_ko di?
3. Kariba ka du_bè Nyarèla wa?
4. Kariba ka bon_bè Ngolo ka bon_kòfè wa?
5. Kariba denw mòkè_ye jòn_ye?
6. Hawa ye Ngolo mun ye?
7. Hawa ye Musa mun ye?
8. Hawa ye Minata mun ye?
9. Kariba kòròmuso_ye jòn_ye?
10. Kariba denmusow ye jòn_ni jòn_ye?

EXERCISES

SUBSTITUTION

1. Nin ye Kariba muso_ye.
   ----------ba ----.
   ------ Minata -------.
   ---------- fa ----.
   ------ Sali ---------.
   ------ Jènèbu -------.
   ----------dògòkè_---.
   ------ Fanta ----------.
   ------ Musa ----------.
   ---------- kòròmuso_---.
   ---------- denkè_------.
   ---------- mòkè_ -----.
   ------ Ali ----------.
   ------ Awa ----------.
   ------ Kariba ----------.
   ---------- muso_ -----.

2. Nin ye Ali ka muru_ye.
   ------ Musa ---------.
   ---------- daba_ ---.
   ---------- saga_ ---.
   ------ Fanta ----------.
   ---------- jele_ ---.
   ------ Kariba ---------.
   ---------- so_ -----.
   ---------- biro_ ---.
   ---------- denbaya_ ---.
   ------ Ngolo ----------.
   ------ Hawa----------.
   ------ Sidibe ----------.
   ---------- muru_ ----.
   ------ Ali ----------.
   ----------nègèso_---.

EXERCISES - SUBSTITUTION

3. Muso_bè Kariba fè.
muru ----------.
------- Ali --------.
mobili ----------.
------- Keyta ------.
nègèso ----------.
------- Fanta ------.
moto ----------.
------- Sidibe -----.
denw ----------.
so fila ----------.
------- Musa -------.
------- Kante ------.
muso fila ----------.
------- Kariba -----.

4. Den tan bè Musa fè.
--- saba --------.
--- duuru --------.
--- naani --------.
--- kònòntòn -----.
--- wolonwula ----.
--- fila --------.
--- wòorò --------.
--- segin --------.
--- tan ----------.
--- kelen --------.
--- naani --------.
--- wòorò --------.
--- fila --------.
--- tan ----------.

5. Instructeur: Dans cet exercise, on travaille les contractions. Faire très attention à la contraction, l'intonation et la prononciation.

Nin y'a muso_ye.
----- i -------.
----- a -------.
----- u -------.
----- aw ------.
----- n'-------.
----- an ------.
----- Ali -----.
----- a -------.
----- u -------.
----- aw ------.
----- i -------.
----- an ------.
-- u -------.

SENTENCE FORMATION

A: Kariba, tabali
A: Ngolo, muso_
a, muru_
i, muso_
n', fa
Ali, daba_
Kante, so_
Bari, mobili_
Sali, kòròkè_
Peacecorps, biro_
an, dèbènw
u, fa
i, dògòmuso
Ali, denbaya_

B: Kariba ka tabali_filè!
B: Ngolo muso_filè!
A ka muru_----------.
I muso_----------.
N'fa----------.
Ali ka daba_----------.
Kante ka so_----------.
Bari ka mobili_--------.
Sali kòròkè_ ----------.
Peace Corps ka biro_---.
An ka dèbènw ----------.
U fa ----------.
I dògòmuso_----------.
Ali ka denbaya_--------.

EXERCISES (Continued)

1.	A: Ngolo mun ye Hawa ye?	B:	A muso_don.
	Kariba mun ye Fanta ye?		A muso_don.
	Hawa mun ye Ngolo ye?		A cè don.
	Kariba mun ye Ngolo ye?		A fa don.
	Fanta mun ye Nyele ye?		A denmuso_don.
	Hawa mun ye Musa ni Sali ye?		A denw don.
	Ngolo mun ye Madu ye?		A mòden_don.
	Jenebu mun ye Kariba ye?		A dògòkè_don.
	Minata mun ye Ali ye?		A kòròkè_don.
	Nyele mun ye Minata ye?		A dògòmuso_don.
	Ali mun ye Nyele ye?		A kòròmuso_don.
	Umu mun ye Hawa ye?		A mòmuso_don.
	Awa mun ye Ngolo ye?		A mòkè_don.
	Madu mun ye Fanta ye?		A ba don.

TRANSFORMATION

1.	A: Kariba muso_don. (dògòmuso)	B:	Ayi, Kariba muso tè. A dògòmuso de don.
	Ngolo denkè_don. (denmuso)		Ayi, Ngolo denkè tè. A denmuso de don.
	Minata kòròkè_don. (kòròmuso)		Ayi, Minata kòròkè tè. A kòròmuso de don.
	Musa fa don. (ba)		Ayi, Musa fa tè. A ba de don.
	Minata mòkè_don. (fa)		Ayi, Minata mòkè tè. A fa de don.
	Kariba mòmuso_don. (ba)		Ayi, Kariba mòmuso tè. A ba de don.
	Hawa cè don. (denkè)		Ayi, Hawa cè tè. A denkè de don.
	I muso_don. (kòròmuso)		Ayi, n'muso tè. N'kòròmuso de don.
	I den_don. (dògòni)		Ayi, n'den tè. N'dògòni de don.
	Aw musow don. (dògòmusow)		Ayi, an musow tè. An dògòmusow de don.

2.	A: I den_don. (Ali)	B:	Ayi, n'den tè. Ali de den_don.
	Kariba muso_don. (Ngolo)		Ayi, Kariba muso tè. Ngolo de muso_don.
	Fanta cè don. (Hawa)		Ayi, Fanta cè tè. Hawa de cè don.
	Kariba denkè_don. (Ngolo)		Ayi, Kariba denkè tè. Ngolo de denkè don.
	Aw denw don. (Fanta)		Ayi, an denw tè. Fanta de denw don.
	Fanta fa don. (Kariba)		Ayi, Fanta fa tè. Kariba de fa don.
	Sali mokè_don. (Minata)		Ayi, Sali mokè tè. Minata de mokè_don.
	Jènèbu mòden_don. (Hawa)		Ayi, Jènèbu mòden tè. Hawa de mòden don.
	Kariba kòròkè_don. (Minata)		Ayi, Kariba kòròkè tè. Minata de kòròkè_don.
	Fanta den_don. (Ngolo)		Ayi, Fanta den tè. Ngolo de den_don.

EXERCISES (Continued - TRANSFORMATION

3. A: Ali ka daba_don. (muru)
B: Ayi, Ali ka daba tè. A ka muru de don.

I ka mobili_don. (moto)
Ayi, n'ka mobili tè. N'ka moto de don.

A ka so_don. (biro)
Ayi, a ka so tè. A ka biro de don.

Aw ka sigilan_don. (tabali)
Ayi, an ka sigilan tè. An ka tabali de don.

Musa ka sigarati_don. (alimeti)
Ayi, Musa ka sigarati tè. A ka alimeti de don.

Fanta ka ji_don. (nònò)
Ayi, Fanta ka ji tè. A ka nònò de don.

Kante ka kalanso_don. (biro)
Ayi, Kante ka kalanso tè. A ka biro de don.

Kariba ka jele_don. (daba)
Ayi, Kariba ka jele tè. A ka daba de don.

Sidibe ka nègèso_don. (poponi)
Ayi, Sidibe ka nègèso tè. A ka poponi de don.

Ngolo ka dalan_don. (sigilan)
Ayi, Ngolo ka dalan tè. A ka sigilan de don.

4. A: Ali ka muru_don. (Musa)
B: Ayi, Ali ka muru tè. Musa de ka muru_don.

Aw ka so_don. (Jak)
Ayi, an ka so tè. Jak de ka so_don.

Bari ka sigarati_don. (Kariba)
Ayi, Bari ka sigarati tè. Kariba de ka sigarati_don.

Sidibe ka moto_don. (Kante)
Ayi, Sidibe ka moto tè. Kante de ka moto_don.

Fanta ka ji_don. (Jènèbu)
Ayi, Fanta ka ji tè. Jènèbu de ka ji_don.

Kariba ka jele_don. (Sali)
Ayi, Kariba ka jele tè. Sali de ka jele_don.

Minata ka bònbòn don. (Fanta)
Ayi, Minata ka bònbòn tè. Fanta de ka bònbòn_don.

Kalanden_ka lakèrè_don. (karamògò)
Ayi, kalanden_ka lakèrè tè. Karamogo_de ka lakèrè_don.

AID ka biro_don. (Peace Corps)
Ayi, AID ka biro tè. Peace Corps de ka biro_don.

I ka mobili_don. (Keyta)
Ayi, n'ka mobili tè. Keyta de ka mobili_don.

QUESTIONS

Instructeur: Employer le dessin de la famille de Ngolo.

1. Kariba mun ye Fanta ni Asita ye?
Kariba denw ye duuru ye wa?
Ngolo muso ye fila ye wa?
Solo dògòniw ye wòorò ye wa?
Nyele kòròkè ye Umu ye wa?
Ngolo mòden ye wolonwula ye wa?
Madu mòkè ye jòn ye?
Minata mòmuso tògò ko di?
Kariba kòròw ye jòn ni jòn ye?
Jòn ni jòn ye Ngolo den ye?

2. Muso b'i fè?
Cè b'i fè?
Den b'i fè?
I dògòmuso ye fila ye wa?
I kòròmuso ye kelen ye wa?
I ba bè balolen?
I fa balolen bè?
I kòròw ye saba ye wa?
I dògòniw ye fila ye wa?
I mòkè balolen bè?
I mòmuso dun?
I fa bè yan wa?
Mobili b'i fè?
I ka mobili bè yan wa?

NOTES

1. The Bambara Family

In the American family structure, it is often the case that we are not very close to relatives that are beyond the immediate family. Apart from the occasional grandmother or grandfather in the family, we don't usually grow up with anyone beisdes our own parents and our immediate brothers and sisters. It is possible to pass long periods of time without seeing aunts, uncles, cousins, nieces and nephews. The Bambara family is the opposite of this. All members of the family from all branches of the family remain quite close, and often live together. In the Bambara family, the older and younger brothers of your father are also your fathers. Their wives are your mothers. Their children are your brothers and sisters. As a child you may be sent to live in the home of one of these fathers, to spend a few years or even to grow up there, or maybe just to spend every summer in the family of one of your fathers.

The members of the Bambara family participate in a degree of generosity which many Americans find hard to believe. Giving and taking are arts that are not as widely practiced in American society. Everything that a Bambara family owns also belongs to the brothers, sisters, fathers, and mothers. In time of need one turns to one's relatives. In the case of older kin who have something that you need, you have only to ask and it will be given. Rarely is anything sold to another relative. This same kind of relationship will also often exist between close friends.

2. -kè and -muso

As you may already have figured out, the suffixes -kè and -muso are frequently used to determine gender in Bambara. We observed the masculine suffix -kè in the following examples:

NOTES (Continued)

den	child	denkè	son	denmuso	daughter
balima	kin of same generation	balimakè	male kin	balimamuso	female kin
kòrò	older kin of same generation	kòròkè	older brother, cousin	kòròmuso	older sister, cousin
dògò	younger kin of same generation	dògòkè	younger brother, cousin	dògòmuso	younger sister, cousin

In writing -kè and -muso are attached directly to the noun that they modify. In pronunciation, they operate just like compounds. That is, at the end of the compound they will have a high tone, e.g.

kòròmuso (_ _ - -) kòròkè (_ _ -)

In all Bambara and Maninka dialects, the same form of the word will be used to indicate both "woman" when used alone and "female" when used in compounds.

In Bambara, the word cè is used for "man" and kè is used for "male" in compounds. It is clear that cè is historically derived from kè. In many dialects, the form kè can be used alone to refer to "man". Kè and muso are also attached to animal names to indicate gender.

so "horse" somuso "mare" sokè "stallion"

The only exceptions to this are the following:

dònònkòrò "rooster" ntura "bull" bakòròn "ram"

3. Possessive fè

Possessive "have" in English is commonly exprssed in Bambara by what we will call a locative construction. These constructions do not contain verbs. They consist of a noun (or noun phrase) followed by the auxiliary bè or tè, followed by a postpositional phrase (a noun or noun phrase followed by a postposition). A postposition is much like a preposition with the exception that it follows its object rather than preceding it.

Locative Construction: N Aux N p

The most common postposition for expressing possession is fè, which translates very roughly into English as "with", e.g.

Mobili bè n'fè. "The car is with me." or
car the is me with "I have the car."

NOTES (Continued)

4. Locatives kònò, kòfè

Two other postpositions were introduced: kònò, meaning "in" or "inside". The word kònò also means "stomach, belly". Kòfè means "behind" or "in back of". Kò means "back".

du kònò	"inside the compound" (concession)
Kariba ka bon kòfè	"behind Kariba's room"

Bambara has no prepositions, only postpositions. Unit VI treats postpositions in depth. You will find that many postpositions combine with fè to produce complex postpositions. Although they are written as one word, they always retain their original tones.

5. Alienable and inalienable possession

In Bambara, there is no difference between possessive adjectives and the personal pronouns (I, you, she, he). There are two kinds of possessive constructions for nouns. In the first, the noun or pronoun possessor directly precedes the possessed noun, e.g.

a ba	"his mother"

In the second, the noun or pronoun possessor is separated from the thing possessed by ka. The first construction is referred to as characterizing inalienable possession. That is, it defines an inherent, inalterable relation. The second is referred to as characterizing alienable possession, i.e. a non-inherent, possibly transitory relationship. As you will discover these constructions have other functions which complicate the matter. We will use the terms alienable and inalienable only as rather crude labels to refer to these constructions.

The two possessive constructions in Bambara can be displayed as follows:

INALIENABLE		
POSSESSOR	POSSESSED	ENGLISH
n'	fa	my father
i	ba	your mother
a	kungolo	his (her) head
an	musow	our wives
aw	hakiliw	your minds
u	bolow	their arms
Madu	denmuso	Madu's daughter

NOTES (Continued)

ALIENABLE			
POSSESSOR		POSSESSED	ENGLISH
n'	ka	mobili	my car
i	ka	so	your house
a	ka	nègèso	his (her) bicycle
an	ka	sigilanw	our chairs
aw	ka	dèbènw	your mats
u	ka	kulusiw	their pants

One exception we have already seen is the word denbaya, meaning "family". Although in terms of its meaning it would seem to fall into the inalienable category, it does not. "Your family" is i ka denbaya, and not i denbaya.

When possessive constructions are negated, the definite article can be omitted, or it can be present, depending on what the speaker wants to say.

N'ka so tè.	It is not a house of mine.
N'ka so_tè.	It is not my house.

The second sentence implies that the speaker has a house, but not the house in question. The first sentence simply indicates that the house in question does not belong to the speaker.

In an effort to simplify matters, we have used the non-definite form throughout the lesson.

When asking questions about possession, the definite article is used or omitted, depending on what one wants to say, e.g.

Mobili b'i fè wa?	Do you have a car?
Mobili_b'i fè wa?	Do you have the car?

In asking about one's family, it would not make much sense to use the definite article.

Muso b'i fè wa?	Do you have a wife?
Den b'i fè wa?	Do you have a child?

6. Interrogative jòn

In this unit, the interrogative pronoun jòn, "who" was introduced. Using the possessive construction described above, it is easy to see how "whose?" is expressed in Bambara, as in the following examples:

NOTES (Continued)

INALIENABLE:	Nin ye jɔ̀n_den_ye?	Whose child is this?
	Nin ye jɔ̀n_muso_ye?	Whose wife is this?
ALIENABLE	Nin ye jɔ̀n_ka mobili_ye?	Whose car is this?
	Nin ye jɔ̀n_ka nègèso_ye?	Whose bicycle is this?

Notice that jɔ̀n is followed by the definite article.

7. Emphatic de

In this unit, the emphatic particle de was introduced. When placed after a noun or a pronoun in a sentence, it places extra emphasis on that noun. It can be used when you want to emphasize something, when you want to insist on something or when you want to contradict someone or something. In this sense it is equivalent to stress in English. For example:

Muso fila bè John fè.	John has two wives.
Muso fila de bè John fè.	It's TWO wives that John has. John has TWO wives.
Muso fila bè John de fè.	It's JOHN that has two wives. JOHN has two wives.

Nouns followed by de are always definite, so we will simplify the writing system by omitting the definite article.

There are two places that de can occur in possessive noun phrases like "John's book". De can occur either after the possessor or the possessed, depending upon which is being stressed, and the meaning desired. For example:

Ayi, Ngolo muso tè. Kariba de muso_don.	No, it's not Ngolo's wife, it's KARIBA'S wife.

Here the possessor has been stressed since that is where the contradiction lies. Thus, de is placed after dɔ̀gɔ̀muso. Ngolo appears in both sentences. For alienable possession, the case is the same.

Ayi, Peace Corps ka biro tè. AID de ka biro_don.	No, it's not the Peace Corps' office, it's AID's office.
Ayi, Peace Corps ka biro tè. Peace Corps ka so de don.	No, it's not the Peace Corps' office, it's the Peace Corps' HOUSE.

8. Ba and fa

The definite article is not used with the kinship terms ba "mother" and fa "father".

VOCABULARY

ba n.	mother
baba n.	affectionate term for father, also nickname given to someone bearing his grandfather's name.
balima n.	kin of same generation
balimakè n.	brother
balimamuso n.	sister
balo v. balolen	live, be alive be living
bènkè n.	maternal uncle (mother's brother)
den n.	child
denbaya n.	family
denkè (den-kè) n.	son (child-male)
denmuso (den-muso) n.	daughter (child-female)
dògò n.	younger (sibling)
dògòkè (dògò-kè) n.	younger brother
dògòmuso (dògò-muso) n.	younger sister
du n.	concession, compound, home
fa n.	father
fa kòròba n.	father's older brother
jamu n.	last or family name
kòrò n.	elder (sibling)
kòròkè (kòrò-kè) n.	older brother
kòròmuso (kòrò-muso) n.	older sister
masaw n.	relatives
mòden n.	grandchild
mògò n.	person
mòkè n.	grandfather
mòmuso n.	grandmother
muso n.	wife, woman
tènènmuso n.	paternal aunt (father's sister)
terikè n.	friend (male)
tògò n.	first name

Note: First names and family names differ in their pronunciation from region to region, particularly in their tones. For the most part, we will avoid marking tones on these names. The student will have to be aware of how people pronounce their names and try to reproduce them as well as possible.

VOCABULARY (Continued)

Tògòw ni jamuw

Cè tògò dòw		Muso tògò dòw	
Abudu	Jamusa	Alima	Sajo
Abubakar	Jenfa	Ami (Aminata)	Sira
Adama	Jibirilu	Asitan (Asetu)	Umu
Ali	Kalilu	Awa (Hawa)	Waraba
Amadu	Kariba	Fanta (Fatumata)	Wasa
Amat (Mahamat)	Mamadu (Madu, Seyba)	Jeneba	
Amidu	Musa	Kaja (Kajatu)	
Asan	Ngolo	Korotumu	
Baba	Salifu	Lala	
Bakari	Sanba	Mama (Maramu)	
Baru (Umaru)	Sedu	Nyele	
Buba	Seku	Rokiya (Rokiyatu)	
Burama	Siriman	Safi (Safiatu)	
Isa	Yaya		
Isiaka			

Jamuw

Ba (Bâ)	Kamara (Camara)	Nyarè (Niaré)
Bagayògò (Bagoayoko)	Kamisògò (Kamissoko)	Sakiliba (Sakiliba)
Balo (Ballo)	Kante (Kanté)	Samaseku (Samassekou)
Bari (Barry)	Kanute (Kanoute)	Sankare (Sangare)
Danba (Damba)	Keyita (Keita)	Singare
Dante (Danté)	Konare (Konaré)	Sise (Cissé)
Dunbuya (Doumbia)	Konate (Konaté)	Sisòkò (Cissoko)
Jabate (Diabaté)	Kònè (Koné)	Suko (Souko)
Jalo (Diallo)	Koyita (Koita)	Sumaoro
Jakite (Diakité)	Kulubali (Coulibaly)	Sumare (Soumaré)
Jara (Diarra)	Kuyate (Kouyate)	Tarawèle (Traore)
Jawara (Diawara)	Li (Ly)	Tambura (Tamboura)
Fanè (Fané)	Makalu (Macalou)	Tunkara (Tounkara)
Fayi (Faye)	Mariko (Mariko)	Ture (Touré)

ASSIGNMENTS

1. Draw a schematic or stick figure picture of your family. Bring it to class and use it to teach the names of your family members and their relations to the rest of the class. Be sure to include grandparents and aunts and uncles as well.

UNIT V

Tèrèmèli ni tigiya

Nsiirin: **Mɔ̀gɔ̀ tè kè ɲana ye don kelen.**

Bargaining

How much each

X ta possessives

The money system: dòròmè

Emphatic pronoun

Emphatic de

CYCLE 1

M-1	Ɔ̀wɔ̀, n'ta_don.		Yes it's mine.
	Ɔ̀wɔ̀, a ta_don.		Yes it's his.
	Ɔ̀wɔ̀, an ta_don.		Yes it's ours.
	Ɔ̀wɔ̀, u ta_don.		Yes it's theirs.
C-1	A:	Nin y'i ka dulɔ̀ki_ye wa?	Is this your shirt?
	B:	Ɔ̀wɔ̀, n'ta_don.	Yes it's mine.
	A:	Nin y'a ka kulusi_ye wa?	Are these his pants?
	B:	Ɔ̀wɔ̀, a ta_don.	Yes they are his.
	A:	Nin y'aw ka kalanso_ye wa?	Is this your classroom?
	B:	Ɔ̀wɔ̀, an ta_don.	Yes it's ours.
	A:	Ò y'u ka biro_ye wa?	Is that their office?
	B:	Ɔ̀wɔ̀, u ta_don.	
C-2	A:	Nin y'i ta_ye wa?	Is this yours?
	B:	Ɔ̀wɔ̀, n'ta_don.	
	A:	Nin y'a ta_ye wa?	Is this his?
	B:	Ɔ̀wɔ̀, a ta_don.	
	A:	Nin y'u ta_ye wa?	Is this theirs?
	B:	Ɔ̀wɔ̀, u ta_don.	
M-2	Ayi, n'ta tè.		No, it's not mine.
	Ayi, a ta tè.		No, it's not his.
	Ayi, an ta tè.		No, it's not ours.
	Ayi, u ta tè.		No, it's not theirs.
	Ayi, i ta tè.		No, it's not yours.
	Ayi, aw ta tè.		No, it's not yours.
C-3	A:	Nin y'i ka tabali_ye wa?	
	B:	Ayi, n'ta tè.	
	A:	O ye Sidibe ka mobili_ye wa?	
	B:	Ayi, a ta tè.	
	A:	O y'aw ka biro_ye wa?	
	B:	Ayi, an ta tè	
	A:	O ye karamɔ̀gɔ̀w ka so_ye?	
	B:	Ayi, u ta tè.	
M-3	Jak ta_don.		It's Jack's.
	Keyta ta_don.		It's Keita's.
	Sidibe ta_don.		It's Sidibe's.
	"Corps de la Paix" ta_don.		It's the Peace Corps'.
	---- ta_don.		

CYCLE 1 (Continued)

C-4 A: O mobili_ye jɔ̀n_ta_ye?
B: Jak ta_don.

A: O biro_ye jɔ̀n_ta_ye?
B: Keyita ta_don.

A: O poponi_ye jɔ̀n_ta_ye?
B: Sidibe ta_don.

A: O Landrover_ye jɔ̀n_ta_ye?
B: Corps de la Paix_ta_don.

CYCLE 2

M-1

Ayi, ne ta_don.	No, it's mine
Ayi, e ta_don.	No, it's yours.
Ayi, ale ta_don.	No, it's his.
Ayi, anw ta_don.	No, it's ours.
Ayi, aw ta_don.	No, it's yours.
Ayi, olu ta_don.	No, it's theirs.

C-1 A: Baba ta_don wa?
B: Ayi, ne ta_don.

A: Musa ta_don wa?
B: Ayi, e ta_don.

A: I ta_don wa?
B: Ayi, ale ta_don.

A: U ta_don wa?
B: Ayi, anw ta_don.

A: Corps de la Paix_ta_don wa?
B: Ayi, aw ta_don.

A: Aw ta_don wa?
B: Ayi, olu ta_don.

M-2 Ne ta_don.
Ale ta_don.

C-2 A: Nin moto_ye jɔ̀n_ta_ye?
B: Ne ta_don.
A: O moto dun?
B: Ale ta_don.

CYCLE 3

Instructeur: En vous servant du dessin 16 et aussi de votre monnaie, travailler les chiffres 1 à 10 comme ils s'employent pour compter l'argent, c'est à dire, 5 FM à 50 FM. Ensuite, avec le cycle suivant, enseigner les chiffres 11 à 20, toujours en vous servant de l'argent et le dessin 16 comme aides visuelles.

M-1	Dòròmè kelen don.	It's five francs.
	Dòròmè fila don.	It's ten francs.
	Dòròmè saba don.	It's fifteen francs.
	Dòròmè --- don.	
	Dòròmè tan don.	It's fifty francs.
C-1	A: Nin ye dòròmè joli ye?	How many doromes is this?
	B: (Dòròmè) kelen don.	
	A: Nin ye dòròmè joli ye?	
	B: (Dòròmè) fila don.	
	A: Nin dun?	And how much is this?
	B: (Dòròmè) saba don.	
	A: Nin dun?	
	B: (Dòròmè) --- don.	
M-2	Ayi, (dòròmè) fila tè, (dòròmè) kelen de don.	
	Ayi, (dòròmè) segin tè, (dòròmè) wolonwula de don.	
	Ayi, (dòròmè) tan tè, (dòròmè) kònòntòn de don.	
	Ayi, (dòròmè) wòorò tè, (dòròmè) naani de don.	
C-2	A: Nin ye dòròmè fila ye wa?	
	B: Ayi, (dòròmè) fila tè. (Dòròmè) kelen de don.	
	A: Nin ye dòròmè --- ye wa?	
	B: Ayi, (dòròmè) --- tè. (Dòròmè) --- de don.	

CYCLE 4

Instructeur: Faire les exercices suivant votre inspiration.

M-1	(Dòròmè) tan ni kelen don.	It's 55	francs
	(Dòròmè) tan ni fila don.	It's 60	"
	(Dòròmè) tan ni saba don.	It's 65	"
	(Dòròmè) tan ni naani don.	It's 70	"
	(Dòròmè) tan ni duuru don.	It's 75	"
	(Dòròmè) tan ni wòorò don.	It's 80	"
	(Dòròmè) tan ni wolonwula don.	It's 85	"
	(Dòròmè) tan ni segin don.	It's 90	"
	(Dòròmè) tan ni kònòntòn don.	It's 95	"
	(Dòròmè) mugan don.	It's 100	"

CYCLE 4 (Continued)

C-1	A: Nin ye (dòròmè) joli ye?	How much (money) is this?
	B: (Dòròmè) --- don.	
	A: (Dòròmè) joli don?	How much (money) is it?
	B: (Dòròmè) --- don.	

DIALOGUE

A:	I ni ce.	Greetings.
B:	Nba, i ni ce.	Nba, greetings.
A:	Hèrè_bè?	How is everything? (Is there peace?)
B:	Hèrè dòròn.	Very fine. (Only peace)
A:	Nin tabali_y'e ta_ye wa?	Is this table yours?
B:	Òwò, ne ta_don.	Yes, it's mine.
A:	Alimeti b'i fè wa?	Do you have matches?
B:	Òwò, alimeti_bè yan.	Yes, there are matches here.
A:	Joli joli don?	How much for each one?
B:	Kelen dòròmè saba.	Fifteen francs a piece.
A:	Nin dun? Nin ye joli ye?	And what about this? How much is this?
B:	Dòròmè tan ni duuru don.	It's seventy-five francs.
A:	A da_ka gèlèn. A barika.	It's expensive, please! (Too much!)
B:	A san tan ni saba la!	Please lower (the price).
		Buy it at sixty-five francs!
A:	Ayiwa. I ka wari_filè!	O.K. Here is your money!

DIALOGUES FOR PRACTICE

1.	A:	Nin mobili_ye jòn ta_ye?	Whose is this car?
	B:	Keyta ta_don.	It's Keita's.
	A:	Nin dun?	And this one?
	B:	O fana ye Keyta ta_ye.	That one too is Keita's.
2.	A:	Moto in ye Kariba ta_ye wa?	Is this mobylette Kariba's?
	B:	Ayi, ale ta tè. Ne de ta_don.	No, it's not his. It's mine.
3.	A:	Muso b'i fè wa?	Do you have a wife?
	B:	Òwò, muso_bè n'fè.	Yes, I have a wife.
	A:	Muso joli b'i fè?	How many wives do you have?
	B:	Muso fila.	Two wives.
	A:	Den dun?	Any children?
	B:	Den wòorò bè n'fè.	I have 6 children.
	A:	Denmuso joli ani denkè joli?	How many girls and how many boys?
	B:	Denmuso fila ani denkè naani.	Two girls and four boys.

DIALOGUES FOR PRACTICE (Continued)

4. A:	Mobili t'i fɛ̀ wa?	Don't you have a car?
B:	Ayi, mobili tɛ̀ n' fɛ̀.	No, I don't have a car.
	Moto de bɛ̀ n' fɛ̀.	A mobylette is what I have.
A:	So dun? Ò joli b'i fɛ̀?	And a house? How many of them do you have?
B:	So fila de bɛ̀ n' fɛ̀.	I have two.
5. A:	Tiga-sara kelen ye joli ye?	How much is one pile of peanuts?
B:	Dɔ̀rɔ̀mɛ̀.	Five francs each.
A:	Namasa-sara dun?	And a bunch of bananas?
B:	Nin ye tan tan ye.	These are fifty francs each.
	Nin ye mugan mugan ye.	These are one hundred francs each.
A:	Lenburuba fana bɛ̀ yen?	Are there oranges too?
B:	Ɔwɔ̀, a filɛ̀!	Yes, here they are!
A:	Lenburu kumun dun?	And lemons?
B:	Lenburu kumun tɛ̀ n'fɛ̀ sisan.	I don't have any lemons now.

TEXT

Nin tabali tigi tɔgɔ̀ Ali. A jamu ko Tarawele. Nin tabali ye Ali ta ye. Fɛ̀n caman b'a fɛ̀. Sukaro ni bɔ̀nbɔ̀n b'a fɛ̀. Tiga kɔ̀gɔ̀ma b'a fɛ̀. Safinɛ̀ b'a fɛ̀. Sigarati ni alimèti b'a fɛ̀. Anglɔ̀pu fana b'a fɛ̀. Ali ka fɛ̀nw da man gɛ̀lɛ̀n. Sannikɛ̀la caman bɛ̀ Ali fɛ̀. Wari fana b'a fɛ̀.

This table merchant's name is Ali. His last name is Traore. This table is Ali's. He has lots of things. He has sugar and candy. He has piles of peanuts. He has soap. He has cigarettes and matches. He has envelopes too. The prices of Ali's things are not high. Ali has lots of customers. He has money, too.

QUESTIONS

1. Nin tabali tigi tɔgɔ̀ ko di?
2. A jamu dun?
3. Nin tabali ye jɔ̀n ta ye?
4. Sukaro ni bɔ̀nbɔ̀n b'a fɛ̀ wa?
5. Tiga kɔ̀gɔ̀ma b'a fɛ̀ wa?
6. Sigarati ni alimèti b'a fɛ̀ wa?
7. Ali ka fɛ̀nw da ka gɛ̀lɛ̀n wa?

EXERCISES

SUBSTITUTION

Instructeur: l'élève doit répéter chaque prix deux fois pour l'exercise 2.

EXERCISES (Continued)

1. Nin ye Musa ta ye.
   ------ ale ------.
   ------ Fanta ----.
   ------ e --------.
   ------ ne -------.
   ------ Bari -----.
   ------ aw ------.
   ------ musow ----.
   ------ olu ------.
   ------ Awa ------.
   ------ anw ------.
   ------ Bari------.
   ------ ale ------.
   ------ ne -------

2. Sara ye tan tan ye.
   ------- fila -----.
   ------- mugan ----.
   ------- tan ni wòorò (wòorò)---.
   ------- kònòntòn---.
   ------- segin ----.
   ------- tan ni kelen ---.
   ------- tan ni saba ----.
   ------- tan ni duuru ---.
   ------- wolonwula ------.
   ------- tan ni kelen ---.
   ------- saba ----------.
   ------- naani ----------.
   ------- tan ------------.

TRANSFORMATION

T:	S1:	S2:
N'ta_don.	Ne ta_don.	Ne de ta_don.
U ta_don.	Olu ta_don.	Olu de ta_don.
A(w) ta_don.	Aw ta_don.	Aw de ta_don.
I ta_don.	E ta_don.	E de ta_don.
An ta_don.	Anw ta_don.	Anw de ta_don.
A ta_don.	Ale ta_don.	Ale de ta_don.
U ta_don.	Olu ta_don.	Olu de ta_don.
N'ta_don.	Ne ta_don.	Ne de ta_don.
A ta_don.	Ale ta_don.	Ale de ta_don.
An ta_don.	Anw ta_don.	Anw de ta_don.
A(w) ta_don.	Aw ta_don.	Aw de ta_don.
U ta_don.	Olu ta_don.	Olu de ta_don.
I ta_don.	E ta_don.	E de ta_don.
N'ta_don.	Ne ta_don.	Ne de ta_don.

QUESTIONS

A:	B.
Nin y'a ta_ye wa?	Òwò, ale ta_don.
Nin ye n'ta_ye wa?	Òwò, e ta_don.
Nin y'an ta_ye wa?	Òwò, aw ta_don.
Nin y'u ta_ye wa?	Òwò, olu ta_don.
Nin y'i ta_ye wa?	Òwò, ne ta_don.
Nin ye cèw ta_ye wa?	Òwò, olu ta_don.
Nin y'aw ta_ye wa?	Òwò, anw ta_don.
Nin ye muso ta_ye wa?	Òwò, ale ta_don.
Nin ye Musa ta_ye wa?	Òwò, ale ta_don.
Nin ye n'ta_ye wa?	Òwò, e ta_don.
Nin ye Bari ta_ye wa?	Òwò, ale ta_don.
Nin y'an ta_ye wa?	Òwò, aw ta_don.
Nin y'a ta_ye wa?	Òwò, ale ta_don.
Nin y'u ta_ye wa?	Òwò, olu ta_don.

EXERCISES (Continued)

A:
O y'i ta_ye wa? (Musa)
O y'a ta_ye wa? (Sali)
O y'aw ta_ye wa? (olu)
O y'u ta_ye wa? (Sira)
O y'a ta_ye wa? (Kariba)
O y'i ta_ye wa? (Keyita)
O y'an ta_ye wa? (Awa)
O y'a ta_ye wa? (Minata)
O y'u ta_ye wa? (Ali)
O ye n'ta_ye wa? (Sali)
O y'aw ta_ye wa? (ale)
O y'a ta_ye wa? (ne)
O y'i ta_ye wa? (Musa)
O y'an ta_ye wa? (ne)

B:
Ayi, ne ta tè. Musa de ta_don.
Ayi, a ta tè. Sali de ta_don.
Ayi, an ta tè. Olu de ta_don.
Ayi, u ta tè. Sira de ta_don.
Ayi, a ta tè. Kariba de ta_don.
Ayi, n'ta tè. Keyita de ta_don.
Ayi, aw ta tè. Awa de ta_don.
Ayi, a ta tè. Minata de ta_don.
Ayi, u ta tè. Ali de ta_don.
Ayi, i ta tè. Sali de ta_don.
Ayi, an ta tè. Ale de ta_don.
Ayi, a ta tè. Ne de ta_don.
Ayi, n'ta tè. Musa de ta_don.
Ayi, aw ta tè. Ne de ta_don.

COMBINATION

- A -	- B -
Sara_ye fila fila ye. (saba)	Sara saba ye dòròmè wòorò ye.
Sara_ye duuru duuru ye. (naani)	Sara naani ye dòròmè mugan ye.
Sara_ye tan tan ye. (fila)	Sara fila ye dòròmè mugan ye.
Sara_ye tan ni saba saba ye. (kelen)	Sara kelen ye dòròmè tan ni saba ye.
Sara_ye segin segin ye. (fila)	Sara fila ye dòròmè tan ni wòorò ye.
Sara_ye wòorò wòorò ye. (saba)	Sara saba ye dòròmè tan ni segin ye.
Sara_ye fila fila ye. (tan)	Sara tan ye dòròmè mugan ye.
Sara_ye saba saba ye. (wooro)	Sara wooro ye dòròmè tan ni segin ye.
Sara_ye naani naani ye. (duuru)	Sara duuru ye dòròmè mugan ye.
Sara_ye dòròmè dòròmè ye. (mugan)	Sara mugan ye dòròmè mugan ye.
Sara_ye duuru duuru ye. (saba)	Sara saba ye dòròmè tan ni duuru ye.
Sara_ye wolonwula wolonwula ye. (fila)	Sara fila ye dòròmè tan ni naani ye.
Sara_ye kònòntòn kònòntòn ye. (kelen)	Sara kelen ye dòròmè kònòntòn ye.
Sara_ye tan ni kelen kelen ye.(kelen)	Sara kelen ye dòròmè tan ni kelen ye.

NOTES

1. Bargaining

In this Unit, you have gotten your first taste of bargaining. In many shopping situations you will find yourself in a position where you have to bargain. Bargaining is an art and it can be a lot of fun. It is an expected form of social interaction in most of Africa. Knowing some Bambara puts you one up on most of the other Europeans with whom the merchants deal. Merchants, as most Bambara people, will generally be very receptive to your efforts to use Bambara and will often help you in saying what you want. In shopping, it is advisable to try to find out what an item is worth (i.e. a reasonable price) before getting into the bargaining situation. Most importantly, you must not think that a merchant is trying to cheat his customers in bargaining. Most of them

NOTES (Continued)

operate on a very small profit margin. They are like all businessmen anywhere trying to get the best price that their customers are willing and able to pay. They are not wrong in thinking that European and American visitors are capable of paying a few cents more than their own countrymen.

2. The money system: dòròmè

The money counting system is based on the dòròmè. One dòròmè equals five francs. Thus if you can count to 20 in Bambara, you can express 20 dòròmè, or 100 malian francs.

1	(dòròmè) kelen	5 x 1 -	5 FM
2	(dòròmè) fila	5 x 2 -	10 FM
3	(dòròmè) saba	5 x 3 -	15 FM
4	(dòròmè) naani	5 x 4 -	20 FM
5	(dòròmè) duuru	5 x 5 -	25 FM
6	(dòròmè) wòorò	5 x 6 -	30 FM
7	(dòròmè) wolonwula	5 x 7 -	35 FM
8	(dòròmè) segin	5 x 8 -	40 FM
9	(dòròmè) kònòntòn	5 x 9 -	45 FM
10	(dòròmè) tan	5 x 10 -	50 FM
11	(dòròmè) tan ni kelen	5 x 11 -	55 FM
12	(dòròmè) tan ni fila	5 x 12 -	60 FM
13	(dòròmè) tan ni saba	5 x 13 -	65 FM
14	(dòròmè) tan ni naani	5 x 14 -	70 FM
15	(dòròmè) tan ni duuru	5 x 15 -	75 FM
16	(dòròmè) tan ni wòorò	5 x 16 -	80 FM
17	(dòròmè) tan ni wolonwula	5 x 17 -	85 FM
18	(dòròmè) tan ni segin	5 x 18 -	90 FM
19	(dòròmè) tan ni kònòntòn	5 x 19 -	95 FM
20	(dòròmè) mugan	5 x 20 -	100 FM

If the mathematics of conversion bothers you, it is sometimes easier just to learn the names of the coins and bills themselves. There are three common coins: dòròmè (kelen), dòròmè fila, and dòròmè duuru. An American in Mali can also convert dòròmè directly to cents, since one dorome equals roughly one cent. When you are in a bargaining or a buying context it is not always necessary to repeat the word dòròmè. It will suffice just to use the number, and dòròmè will be understood.

3. How much each?

When the customer picks up or points to one item and asks: "nin ye joli ye?" it means that he is only interested in buying one of the items in question, or that there is only one of them. When the customer points to something and asks: "nin ye joli joli ye?" it means that one of the items in question is available and he wants to know the unit price, or "How much each?" This question is always used for items that are sold in piles or standard measures. For example, at the table

NOTES (Continued)

merchants when asking for the price of a pile of peanuts ask: "tigasara_ ye joli joli ye?" or "How much per peanut pile?" In these situations the seller always responds by repeating the price twice as in "nin ye tan tan ye", "These are 50 francs a piece." If the number to be repeated is a longer number, like the numbers 11 through 19, then the seller will only repeat the second part of the number. For example: "o ye tan ni wolonwula wolonwula ye," "These are 85 francs a piece." The postposition la (na) can also be used to express "at," "a piece", and "per". For example: "a san tan ni duuru la!" "Buy it at 75 francs!" or "a san segin na!" "Buy it at 40 francs!"

4. san

"San" is the verb "to buy". You have seen the second person singular "you" command or imperative form in this unit:

A san!	Buy it!
Nin san!	Buy this!

We will further explore the command forms in later units.

5. X ta possessives

In this unit you also worked on the equivalent to English possessive pronouns (mine, yours, etc.). These are easily formed by placing the word ta after each one of the pronouns. You might think of ta as meaning "possession."

n'ta	"mine"	an ta	"ours"
i ta	"yours"	a(w) ta	"yours"
a ta	"his, hers, its"	u ta	"theirs"

Ta can also be used with the interrogative jon?, and also with proper names.

Jɔn ta?	"whose?"
Kante ta.	Kante's
Fanta ta.	Fanta's
Corps de la Paix ta.	Peace Corps'

It never occurs without a possessor, and the possessive construction is always inalienable.

6. Emphatic pronouns

The emphatic or insistence forms of the personal pronouns were also used in this unit. These forms are used when you stress or emphasize a particular pronoun in a sentence. In English, in order to stress a noun or pronoun, we can simply pronounce it louder and in a higher pitch, e.g.

NOTES (Continued)

"I didn't see HIM." The use of these emphatic pronouns in Bambara has roughly this same effect on the Bambara sentence. Bambara, being a tone language does not have the same freedom as English to vary loudness and pitch for emphasis.

ne	ME, I	anw	US, WE
e	YOU	aw	YOU
ale	HIM, HER, SHE, IT	olu	THEM, THEY

These may also occur with ta translating as emphatic or stressed possessive pronouns:

E ta don. "It's YOURS."

These emphatic forms differ widely from dialect area to dialect area. The forms we are using are those for standard Bamako Bambara.

7. Emphatic de

You are well aware of the emphatic particle de which is also used to put emphasis or stress on an element in a sentence. It is often used in making contradictions, placing contrastive stress. The particle de is often used in combination with the emphatic personal pronouns, to place even greater stress on a word. In English for example, we stress pronouns in sentences like: "It's him that did it" or It's him that stole the money." In Bambara, the emphatic pronoun plus de is used for this kind of emphasis. De cannot be used with pronouns other than the emphatic pronouns. For example:

Ne tè, ale de don.	It's not ME, it's HIM.
Anw tè, olu de don.	It's not US, it's THEM.
E tè, ne de don.	IT's not YOU, it's ME.

You will see the emphatic pronouns and the emphatic particle de in a great variety of contexts in later units.

8. da

Da is one of the Bambara words for "price" or "cost." The price on an item is inalienable in Bambara, thus to say "its price" you say a da and not a ka da.

9. a ka gèlèn

A ka gèlèn in Bambara means "it is hard, difficult", and in the context of this unit, "it is expensive." Like i ka kènè, this is another example of the adjective construction in Bambara. Units VII and IX will deal with adjectives in detail.

10. Notes on the Definite Article

A. Ta + definite article. When negated to express something similar to "It's not mine", ta is not followed by the definite article.

N'ta tè. (- - -) It's not mine.

B. The interrogative pronoun jòn "who" is usually followed by the definite article.

Jòn_taara? (¯ - -) Who went?
Jòn_ta_don?(¯ - _) Whose is it?

C. In questions, the definite article is not present in asking questions about general possession.

Muso b'i fè wa? (_ _ ¯ - _) Do you have a wife?

The response, however, will have the definite article.

Muso_bè n' fè. (_ ¯ - - _) Yes, I have a wife.

D. Joli "how much" or "how many" like the numerals is not followed by the definite article.

E. Tone on Noun + Adjective operates like compound tone. That is, the last element of the compound will move to high tone regardless of its inherent tone, e.g.

kumun "bitter, acid" is low tone but:

lenburu kumun (_ _ _ ¯ ¯)

VOCABULARY

anglopu (>Fr.) n.	envelope
atayi (>Fr.) n.	tea
bananku n.	manioc
bɔ̀nbɔ̀n (>Fr.) n.	candy
buyagi n.	guava
caman ad. adj.	a lot, many
da n.	price
dɔ̀rɔ̀mè (kelen) n.	five francs.
dutè (>Fr.) n.	tea
fɛ̀n n.	thing
finfin n.	charcoal
jabibi n.	pineapple
joli	How much?
joli joli	How much each (a piece)?
lenburu n.	citrus fruits
lenburuba n.	orange (big citrus)
lenburukumun (lenburu-kumun).	lemon (sour citrus)
mangoro n.	mango
namasa n.	bananas
namasatigi (namasa-tigi) n.	banana seller (banana-owner)
nanaye, nana n.	mint
safine n.	soap
sara n.	pile measure, bunch
sira n.	tobacco
sɔ̀ngɔ̀ n.	price
sukaro (>Eng./Fr.)	sugar
tabalitigi (tabali-tigi)	table merchant (table-owner)
tèrèmè v.	bargain
tèrèmèli n.	bargaining
tiga n.	peanuts
tigatigi (tiga-tigi) n.	peanutseller (peanut-owner)
wari n.	money

EXPRESSIONS

A da ka gèlèn.	Its price is expensive.
A ka gèlèn.	It's hard, expensive, difficult.
A man gèlèn.	It's not hard, expensive, difficult.

ASSIGNMENTS

Pick out one or two items that you need from the nouns in the vocabulary for this unit. Go to a table merchant and find out how much they are, bargain, and buy them. Bring the items you've purchased to class and reenact the purchases you have made. You take the role of the merchant this time, and let a fellow student or the teacher take your place as the customer. Be sure to go through the appropriate greetings before asking the prices and bargaining.

UNIT - VI

Fènw bè yòrò min.

Nsiirin: Nyɔ̀kalaso_bolibaga_b'a yèrè_kan.

Locative bè/tè construction

Postpositions: simple and complex

Directions

Possessive construction practice

Names of countries

Directions: north, south, east, west

CYCLE 1

Instructeur: Employer le dessin 30.

M-1	(Ɔ̀wɔ̀) an bè Mali_la.	(Yes) we are in Mali.
	(Ɔ̀wɔ̀) an bè Bamako.	(Yes) we are in Bamako.
	(Ɔ̀wɔ̀) an bè santiri_la.	(Yes) we are at the center.
	(Ɔ̀wɔ̀) an ka so_fana bè santiri_la.	(Yes) our house is at the center too.
	(Ɔ̀wɔ̀) an ka fènw bè so.	(Yes) our things are at home.

C-1
A: Aw bè Mali_la wa?
B: Ɔ̀wɔ̀, an bè Mali_la.

A: Aw bè Bamakɔ̀ wa?
B: Ɔ̀wɔ̀, an bè Bamakɔ̀.

A: Aw bè santiri_la wa?
B: Ɔ̀wɔ̀, an bè santiri_la.

A: Aw ka so_fana bè santiri_la wa?
B: Ɔ̀wɔ̀, an ka so_fana bè santiri_la.

A: Aw ka fènw bè so wa?
B: Ɔ̀wɔ̀, an ka fènw bè so.

C-2
A: Aw ka so_bè min? — Where is your house?
B: An ka so_bè santiri_la.

A: Aw ka fènw bè min?
B: An ka fènw bè so.

C-3
A: I ka --- bè min? — (objets possédés) (possessed objects)
B: N'ka --- bè --- (la).

A: I --- bè min? — (relations familiales) (family relationships)
B: --- bè --- (la).

CYCLE 2

Instructeur: Si nécessaire, ajouter d'autres exemples.

M-1	N'bè kalanso_kɔ̀nɔ̀.	I'm in the classroom.
	Keyita bè biro_kɔ̀nɔ̀.	Keyita's in the office.
	Lakèrè_bè buwati_kɔ̀nɔ̀.	There's chalk in the box.
	Wari_bè kèsu_kɔ̀nɔ̀ biro_la.	There's money in the cash box at the office.
	Fanta bè mobili_kɔ̀nɔ̀.	Fanta is in the car.

CYCLE 2 (Continued)

C-1 A: I bè min?
B: N' bè kalanso_kònò.

A: Keyita bè min?
B: Keyita bè biro_kònò.

A: Lakèrè_bè min?
B: Lakèrè_bè buwati_kònò.

A: Wari_bè min?
B: Wari_bè kèsu_kònò biro_la.

A: Fanta bè min?
B: Fanta bè mobili_kònò.

CYCLE 3

M-1 N'b'i nyèfè. — I am in front of you.
I bè n'nyèfè. — You are in front of me.
Kogo_b'i kòfè. — There is a wall behind you.
Kogo_bè n'kòfè. — There is a wall behind me.

C-1 A: Jòn_bè n'nyèfè?
B: Ne b'i nyèfè.

A: Jòn_b'i nyèfè?
B: I bè n'nyèfè.

A: Mun bè n'kòfè?
B: Kogo_b'i kòfè.

A: Mun b'i kòfè?
B: Kogo_bè n'kòfè.

Instructeur: Circuler dans la salle de classe.

M-2 Karamògò_b'an kòfè sisan. — The teacher is behind us now.
Karamògò_b'an nyèfè sisan. — The teacher is in front of us now.

C-2 A: Karamògò_bè min sisan?
B: Karamògò_b'an kòfè sisan.

A: Karamògò_bè min sisan?
B: Karamògò_b'an nyèfè sisan.

M-3 Mògò (si) tè (n') kòfè sisan. — No one is in the back (of me) now.
Mògò (si) tè (n') nyèfè sisan. — No one is in front (of me) now.

CYCLE 2 (Continued)

C-3 A: Jɔ̀n b'(i) kɔ̀fɛ̀ sisan?
B: Mɔ̀gɔ̀ (si) tè (n') kɔ̀fɛ̀ sisan.

A: Jɔ̀n b'(i) nyèfɛ̀ sisan?
B: Mɔ̀gɔ̀ (si) tè (n') nyèfɛ̀ sisan.

CYCLE 4

M-1 Sigariti bè sigilan (ju) kɔ̀rɔ̀.	There are cigarettes under the chair.
Lakèrè bè tabali (ju) kɔ̀rɔ̀.	There is chalk under the table.
Kamara bè jirisun (ju) kɔ̀rɔ̀.	Kamara is under a tree.
Sidibe bè waranda (ju) kɔ̀rɔ̀.	Sidibe is under the veranda.

C-1 A: Sigariti bè min?
B: Sigariti bè tabali (ju) kɔ̀rɔ̀.

A: Kamara bè min?
B: Kamara bè jirisun (ju) kɔ̀rɔ̀.

A: Lakèrè bè min?
B: Lakèrè bè tabali (ju) kɔ̀rɔ̀.

A: Sidibe bè min?
B: Sidibe bè waranda (ju) kɔ̀rɔ̀.

CYCLE 5

M-1 Sigilan bè n'kɛ̀rɛ̀fɛ̀.	The seat is next to me.
Tabali bè sigilan kɛ̀rɛ̀fɛ̀.	The table is next to the seat.
Lakèrè bè tabali kan.	The chalk is on the table.
Kalandenw bɛ̀ sigilanw kan.	The students are on the chairs.
Tabulo bè karamɔ̀gɔ̀ kɛ̀rɛ̀fɛ̀.	The blackboard is next to the teacher.

C-1 A: Sigilan bè jɔn kɛ̀rɛ̀fɛ̀?
B: Sigilan bè n'kɛ̀rɛ̀fɛ̀?

A: Mun bè sigilan kɛ̀rɛ̀fɛ̀?
B: Tabali bè sigilan kɛ̀rɛ̀fɛ̀.

A: Mun bè tabali kan?
B: Lakèrè bè tabali kan.

A: Mun bè sigilanw kan?
B: Buwatiw bè sigilanw kan.

A: Mun bè karamɔ̀gɔ̀ kɛ̀rɛ̀fɛ̀?
B: Tabulo bè karamɔ̀gɔ̀ kɛ̀rɛ̀fɛ̀?

CYCLE 6

Instructeur: Employer beaucoup de gestes.

M-1

Tufa_bè sanfè.	The roof is up above.
Dèbèn_bè duguma.	The mat is on the ground.
Mobili_bè kènèma.	The car is outside.
Lanpan_bè sanfè.	The light is up.
Sigilanw bè duguma.	The chairs are on the ground.
Nègèso_bè kènèma.	The bicycle is outside.

C-1

A: Mun ni mun bè sanfè?
B: Tufa_ni lanpan_bè sanfè.

A: Mun ni mun bè duguma?
B: Dèbèn_ni sigilanw bè duguma.

A: Mun ni mun bè kènèma?
B: Mobili_ni nègèso_bè kènèma.

CYCLE 7

M-1

Nègèso_bè jirisun_ni kogo_cè.	The bike is between the tree and the wall.
Mali_bè Senegali ni Nizèri cè.	Mali is between Senegal and Niger.
Waranda_bè birò ni bibliotèki_cè.	The veranda is between the office and the library.

C-1

A: Nègèso bè min?
B: Nègèso_bè jirisun_ni kogo_cè.

A: Mali_bè min?
B: Mali_bè Sènègali_ni Nizèri cè.

A: Waranda_bè mun ni mun cè?
B: Waranda_bè biro_ni biblioteki_cè.

Instructeur: Vous promener avec vos élèves pour trouver d'autres contextes encore.

CYCLE 8

Instructeur: Dessin no. 31.

M-1

Sènègali_bè tilebin_fè.
Kònòwari bè worodugu_fè.
Nizèri bè kòròn fè.
Muritani bè sahèli_fè.

CYCLE 8 (Continued)

C-1 A: Sènègali_bè min?
B: Sènègali_bè tilebin_fè.

A: Kònòwari bè min?
B: Kònòwari bè worodugu_fè.

A: Nizèri bè min?
B: Nizèri bè kòròn_fè.

A: Muritani bè min?
B: Muritani bè sahèli_fè.

M-2 Ayi, Sènègali_tè Mali_kòròn_fè. A b'a tilebin de fè.
Ayi, Kanada tè Amerika_worodugu_fè. A b'a saheli de fè.

C-2 A: Sènègali_bè Mali kòròn_fè wa?
B: Ayi, Sènègali_tè Mali_kòròn_fè. A b'a tilebin de fè.

A: Kanada bè Ameriki worodugu_fè wa?
B: Ayi, Kanada tè Ameriki worodugu_fè. A b'a sahèli de fè.

DIALOGUE

A:	Bèe bè yan? Tabulo_bè min?	Everyone is here? Where is the blackboard?
B:	A b'an kòfè. A bè yen.	It is behind us. It is there.
A:	Lakèrè dun? A tè yan?	What about the chalk? Isn't it here?
B:	A bè buwati_kònò tabali_kan.	It is in the box on the table.
A:	Tabali_bè min?	Where is the table?
B:	A b'i kèrèfè.	Is is beside you.
A:	Kalanso_kaye_bè sigilan_kòrò wa?	Is the class notebook under a chair?
B:	Ayi, a tè sigilan_kòrò. A b'i bolo.	No, it's not under a chair. It's in your hand.
A:	N'terikè, biki b'i fè wa?	My friend, do you have a pen?
B:	Biki_b'i ka jufa_kònò.	There is a pen in your pocket.
A:	A ka nyi. Aw ni baraji.	Good, thank you.
B:	Nba.	Nba.
A:	Ayiwa bisimilayi. An bè yòrò jumèn?	O.K. What are we on?
B:	An bè "unit" wòorònan_na.	We are on Unit VI.
A:	I ni cè.	Thank you.
B:	Nba.	Nba.

DIALOGUES FOR PRACTICE

-1-

A:	Tagisitigi, Peace Corps ka biro_ bè min?	Taximan, where is the Peace Corps Office?
B:	Mun? Peace Corps ye mun ye?	What? What is the Peace Corps?
A:	A bè Nyarela. Nyarela sira_bè min?	It is in Nyarela. Where is the Nyarela road?
B:	Nyarela bè Bamako ni kòròn_cè. Sotiba sira_kan.	Nyarela is to the east of Bamako, on the Sotuba road.
A:	I ni cè.	O.K. Thanks.
B:	Nba.	Nba.

-2-

Instructeur: En vous servant de la carte (dessin 31) travailler ce dialogue.

A:	Sènègali_bè min?	Where is Senegal?
B:	Sènègali_bè tilebin_fè.	Senegal is to the west.
A:	Kònòwari dun?	What about Ivory Coast?
B:	Kònòwari bè Mali_worodugu_fè.	Ivory Coast is to the south of Mali.
A:	Nizèri dun? A bè min?	And Niger? Where is it?
B:	Nizèri bè Mali_kòròn_fè.	It is to the east of Mali.
A:	Muritani fana bè kòròn_fè?	Is Mauritania also to the east?
B:	Ayi, Muritani tè kòròn_fè. A bè sahèli de_ fè.	No, Mauritania is not to the east. It is to the west.

TEXT

An ka santiri_bè Nyarèla. A tè dugu_kònò. A bè Bamakò ni kòròn_cè. A bè Sotuba sira_kèrèfè. So duuru bè santi_kònò. Gabugu saba bè santiri_kònò. Bibiliotèki kelen bè yen. Waranda_fana bè yen. Waranda bè bibiliotèki_ni biro_cè. Jirisunw bè kènèma. Mobiliw ni motow ni nègèsow bè jirisunw kòrò. Dèbènw bè waranda_kòrò. Mògò caman b'an ka santiri_kònò.

Our center is at Nyarela. It is not in town. It is to the east of Bamako. It is near the Sotuba road. There are five houses in the center. There are three kitchens in the center. There is one library. There is also a veranda. The veranda is between the library and the office. There are trees outside. Cars, mobylettes and bicycles are under the trees. There are mats on the ground, under the veranda. In our center there are lots of people.

QUESTIONS

1. An ka santiri_bè min?
2. An ka santiri_bè dugu_kònò wa?
3. Santiri_bè Bamako ni tilebin_cè (wa)?
4. So joli bè santiri_kònò?
5. Mun bè duguma_ waranda_kòrò?
6. Mun bè kènèma?
7. Mun ni mun bè jirisunw kòrò?
8. Mun bè bibiliotèki_ni biro_cè.
9. Mògò caman bè santiri_la wa?

EXERCISES

Instructeur: Toujours insister sur la bonne prononciation de chaque phrase, ainsi que sur la bonne intonation. Bourdonner le rythme de la phrase s'il le faut.

SUBSTITUTION

1. Jakuma bè so kònò.
   ----------kèrèfè.
   ----------nyèfè.
   ----------kòfè.
   ----------kan.
   ----------sanfè.
   ----------nyèfè.
   ----------kònò.
   ----------kòrò.
   ----------kan.
   ----------jukòrò.
   ----------sanfè.

2. Ali bè kòfè.
   -------kèrèfè.
   -------duguma.
   -------jukòrò.
   -------nyèfè.
   -------sanfè.
   -------kènèma.
   -------yan.
   -------kèrèfè.
   -------duguma.
   -------yen.
   -------kòfè.

3. Kònò bè sanfè.
   --------so sanfè.
   lanpa ----------.
   kònò ----------.
   ------- so kònò.
   ------- kalanso kònò.
   kalanden --------.
   ------- kalanso kèrèfè.
   ------- karamogo nyèfè.
   kuntigi --------.
   ------- biro la.
   ------- tabali kòfè.
   liburu ----------.
   ------- tabali kan.

4. Bari bè ---- (Mali) la.
   Bari bè ---- (so).
   Bari bè ---- (sugu) la.
   Bari bè ---- (Bamakò).
   Bari bè ---- (Ndakaru).
   Bari bè ---- (biro) la.
   Bari bè ---- (Sènègali).
   Bari bè ---- (ambasadi) la.
   Bari bè ---- (Nyarèla).
   Bari bè ---- (siniman) na.
   Bari bè ---- (Bamakò) kura.
   Bari bè ---- (banki) la.
   Bari bè ---- (santiri) la.
   Bari bè ---- (yen).

TRANSFORMATION

A: Mògòw bè so.
A: Muso bè kalanso kònò.
A: Kalanden bè tabulo kòfè.
A: Karamògòw bè biro kònò.
A: Lakèrèw bè tabulo kòfè.
A: Liburuw bè tabali kan.
A: Duloki bè bon kònò.
A: I kòròw bè so kònò.
A: Tabali bè gabugu kònò.
A: Dèbènw bè duguma.
A: Cè bè muso nyèfè.
A: Denw bè Ngolo fè.
A: Mògòw bè jirisun kòrò.
A: Ali bè kalanso kònò.

B: U bè so.
B: A bè kalanso kònò.
B: A bè tabulo kòfè.
B: U bè biro kònò.
B: U bè tabulo kòfè.
B: U bè tabali kan.
B: A bè bon kònò.
B: U bè so kònò.
B: A bè gabugu kònò.
B: U bè duguma.
B: A bè muso nyèfè.
B: U bè Ngolo fè.
B: U bè jirisun kòrò.
B: A bè kalanso kònò.

QUESTIONS

A:	N'b'i kòfè wa?	B:	Òwò, i bè n'kòfè.
A:	A b'aw nyèfè wa?	B:	Òwò, a b'an nyèfè.
A:	Sigilan b'i kèrèfè wa?	B:	Òwò, a bè n'kèrèfè
A:	I bè kalanso kònò wa?	B:	Òwò, n'bè kalanso kònò.
A:	Musa b'aw kòfè wa?	B:	Òwò, Musa b'an kòfè.
A:	Sigariti b'i fè wa?	B:	Òwò, sigariti bè n'fè.
A:	N'b'i sanfè wa?	B:	Òwò, i bè n'sanfè.
A:	I bè n'kòrò wa?	B:	Òwò, n'b'i kòrò.
A:	An b'aw kèrèfè wa?	B:	Òwò, aw b'an kèrèfè.
A:	Aw b'an nyèfè wa?	B:	Òwò, an b'aw nyèfè.
A:	I bè kènèma wa?	B:	Òwò, n'bè kènèma.
A:	U b'an kòfè wa?	B:	Òwò, u b'aw kòfè.

QUESTIONS

1.	Karamògò kuntigi bè kalanso kònò?	2.	Kuntigi bè min?
	I fa bè Mali la (wa)?		I fa bè min?
	Keyita bè Washington (wa)?		Sidibe bè min?
	A ba bè Bamakò (wa)?		Keyita muso bè min?
	I ka denbaya bè yan (wa)?		Mobiliw bè min?
	Kuntigi bè biro kònò (wa)?		Karamògòw bè min?
	Nègèsow bè jirisun kòrò (wa)?		Kalendenw bè min?
	I ba bè Ameriki (wa)?		I bè min?
	Karamògò bè biro la (wa)?		I kòròkè bè min?
	Tabulo bè kènèma (wa)?		I fa bè min?
	Keyita muso bè santiri la (wa)?		Tabulo bè min?
	Muso b'a fè (wa)?		A ba bè min?
	Keyita fa bè Bamako (wa)?		Motow bè min?
	I mokè balolen bè (wa)?		Kuntigi ka mobili bè min?

Questions: Poser une série de questions selon les objets et leurs locations dans la salle de classe. Poser d'abord les questions avec réponse òwò ou ayi avant la phrase de réponse. Ensuite poser les questions avec jòn?, mun?, et min?.

Jeu: Faire bouget et circuler les élèves dans la salle de classe pour les mettre à des endroits différents. Les arrêter dans les positions différentes en leur faisant décrire leur nouvelle position par rapport aux objets dans la salle et par rapport aux autres élèves.

Revision: 1. Prendre deux objets dans la salle de classe (comme par example un morceau de craie et un carton à craie vide) et les mettre dans toutes les positions possibles, l'un par rapport à l'autre. Poser les questions aux élèves sur chaque position: les questions òwò/ayi ainsi que les questions min? Faire passer chaque élève comme professeur en faisant le même exercise.

2. Dugu kònò. Revoir toutes les postpositions possibles en causant des endroits connus à Bamako. Employer une carte de Bamako ou bien un dessin au tableau.

NOTES

1. yan and yen

The words yan and yen meaning "here" and "there" respectively are adverbs of place. They function much like "here" and "there" do in English.

2. Simple postpositions

The simple postpositions that you have been exposed to in this unit are:

la (na after nasals)	kònò
ma	kan
fè	kòrò

3. Complex postpositions

The postposition fè has through usage been combined with certain nouns to form compound postpositions that can be used either as a postposition with an object or independently. For example:

kòfè	nyèfè
sanfè	kèrèfè

Jukòrò is derived with kòrò in the same way and can as well be used either with an object or without one. Duguma (roughly "towards the ground") and kènèma (roughly "towards the open area) are both similarly derived with ma. These two however cannot take an object but can only be used independently to mean "on the ground" and "outside" respectively.

4. The postposition la (na) which can mean "to, at, in" etc., is not used after the names of villages, towns, or cities.

A bè Bamakò.	He is in Bamako.
Fanta bè New York.	Fanta is in New York.
but:	
Baba bè Mali la.	Baba is in Mali.

So "house, compound" is the only common noun that can be used without a postposition.

A bè so.	He is at home.

5. Names of countries

Some country names always occur with the definite article, such as:

Mali bè min?	Sènègali bè min?

NOTES (Continued)

Some never occur with the definite article, e.g.

Kònòwari bè min?	Laginè bè min?
Kongo bè min?	Muritani bè min?

Some can occur with or without the definite article, e.g.:

Nizèri bè min?
Nizeri bè min?

6. Directions

The English expression "to the east of ---, to the west of ---," is expressed in Bambara by a possessive construction:

Sènègali bè Mali tilebin de fè.
Senegal is to Mali's east.

VOCABULARY

ambasadi (<Fr.) n.	embassy
artizana (<Fr.) n.	"artisanat": artisans' center
banbugu (ban-bugu) n.	south (palm-town)
banki (<Fr.) n.	bank
biro (<Fr.) n.	office
dɔ̀lɔ̀so (dɔ̀lo-so) n.	bar (beer-house)
dugu n.	town, city
egilizi (<Fr.) n.	church
kan n.	neck, throat, upper extremities
kanyaga n.	south
kaso, kasobon (kaso-bon) n.	prison (jail-house)
kɛ̀rɛ̀	side
kèsu (<Fr.) n.	cash box
kiriyon (<Fr.) n.	pencil
kò n.	back
kònò n.	stomach
kɔ̀nɔ̀, kɔ̀nɔ̀ni n.	bird
kɔ̀rɔ̀n n.	east
lakoli (<Fr.) n.	school
misiri n.	mosque
nyè n.	eye
positi (<Fr.) n.	post office
saheli n.	north
san n.	high, top
santiri (<Fr.) n.	(training) center
siniman (<Fr.) n.	movie, movie theatre
sugu n.	market
suguba (sugu-ba) n.	central market (Market-big)
tilebin (tile-bin) n.	west (sun-fall)
worodugu (woro-dugu) n.	south (kola-land)

VOCABULARY (Continued)

POSTPOSITIONS AND DERIVED LOCATIONAL ADVERBS

la (na after m, n, etc.)

A bè lakoli_la.	He is at school.
A bè kasobon_na.	He is at the prison.
A bè Mali_la.	He is in Mali.

ma (duguma, kènèma)

I den_bè duguma.	Your child is on the ground.
Musa bè kènèma.	Musa is outside.

fè

A bè kòfè.	He is in back. (He is out back).
A bè so kòfè.	He is in back of the house. (behind the house)
A bè nyèfè.	She is in front (out front).
U bè Musa nyèfè.	They are in front of Moussa.
Awiyon_bè sanfè.	The plane is in the sky (up high).
Kònòni_bè so_sanfè.	The bird is above the house (on top of the house).
Ali bè kèrèfè.	Ali is nearby (out at the side).
Fanta bè Musa kèrèfè.	Fanta is next to Musa (beside Musa).
Mobili_bè Kante fè.	Kante has a car (a car is with Kante).

kan

Lakèrè_bè tabali_kan.	There is chalk on the table.
A dògòmuso_bè dèbèn_kan.	Her little sister is on the mat.

kono

A b'a kònò.	It's inside it.
A muso_bè so_kònò.	His wife is in the house.

koro (jukòrò)

A bè tabali_kòrò.	It's under the table.
Musa bè jukòrò.	Moussa is down below (underneath).

cè

Mobili_bè jirisun_ni kògò_cè.	The car is between the tree and the wall.

ASSIGNMENTS

1. From a teacher or a friend find out the names of the furniture and other items in your room. When you come to report back to your class, draw a sketch of your room on the blackboard. First teach the new vocabulary items to your fellow classmates, then explain to the class, using your visual aid, where things are located in your room. Try to use all the postpositions.

2. Draw a map of the Peace Corps office and training center. Using your map as a visual aid, explain to the class what the different buildings are, who is in them, and where they are located with respect to each other.

3. Go to the central market and look around. Find out where the different things that are available are located. Draw a small map. Find out the Bambara words that you don't know. In your report to the class, use your map as a visual aid, first teaching the new vocabulary, then telling the class where things are.

ASSIGNMENTS (Continued)

4. Go to the artisanat and follow the same instructions as in 3.

5. Go to the zoo and follow the same instructions as in 3. Learn the names of as many animals as you can.

UNIT VII

Si

Nsiirin: Nyè bè ji bò k'a sòrò a ma su ye.

Three possessive constructions

Want, like: fè

Locative fè

Numerals to 100

How old are you?

CYCLE 1

Instructeur: Les dessins 16, 29, 36.

M-1	Ɔ̀wɔ̀, n'bè sukaro_fè.	Yes, I want sugar.
	Ɔ̀wɔ̀, a bè dute_fè.	Yes, he wants tea.
	Ɔ̀wɔ̀, an bè Somalibo_fè.	Yes, we want Somalibo beer.
	Ɔ̀wɔ̀, u bè wari_fè.	Yes, they want money.
	Ɔ̀wɔ̀, Musa bè Fanta fè.	Yes, Musa wants (likes) Fanta.
	Ɔ̀wɔ̀, ---- b'a fè.	Yes, ---- wants it.
C-1	A: I bè sukaro fè (wa)?	Do you want sugar?
	B: Ɔ̀wɔ̀, n'bè sukaro_fè.	
	A: A bè dute fè (wa)?	Does he want tea?
	B: Ɔ̀wɔ̀, a bè dute_fè?	
	A: Aw bè Somalibo_fè (wa)?	Do you want Somalibo beer?
	B: Ɔ̀wɔ̀, an bè Somalibo_fè.	
	A: U bè wari_fè (wa)?	Do they want money?
	B: Ɔ̀wɔ̀, u bè wari_fè.	
	A: Musa bè Fanta fè (wa)?	Does Moussa want Fanta?
	B: Ɔ̀wɔ̀, Musa bè Fanta fè.	
	A: ---- bè ---- fè (wa)?	
	B: Ɔ̀wɔ̀, ---- b'a fè.	
M-2	Ayi, n'tè nègèso fè.	No, I don't want a bicycle.
	Ayi, a tè muru fè.	No, he doesn't want a knife.
	Ayi, an tè dèbèn fè.	No, we don't want a mat.
	Ayi, u tè lenburu kumun fè.	No, they don't want lemons.
	Ayi, ---- t'a fè.	No, ---- doesn't want it.
C-2	A: I bè nègèso fè (wa)?	Do you want a bicycle?
	B: Ayi, n'tè nègèso fè.	
	A: A bè muru fè (wa)?	Does he want a knife?
	B: Ayi, a tè muru fè.	
	A: Aw bè dèbèn fè (wa)?	Do you want a mat?
	B: Ayi, an tè dèbèn fè.	
	A: U bè lenburu kumun fè (wa)?	Do they want lemons?
	B: Ayi, u tè lenburu kumun fè.	
	A: ---- bè ---- fè (wa)?	
	B: Ayi, ---- t'a fè.	

Instructeur: La notation bè/tè indique qu'il faut travailler les deux formes de la question.

CYCLE 1 (Continued)

M-3 Ayi, n'tè nègèso fè. — No, I don't want a bicycle.
N'bè moto de fè. — It's a mobylette that I want.
Ayi, a tè muru fè. — No, I don't want a knife.
A bè daba de fè. — It's a hoe that I want.
Ayi, an tè dèbèn fè. — No, we don't want a mat.
An bè sèsi de fè. — It's a chair that we want.
Ayi, u tè lenburu kumun fè. — No, they don't want lemons.
U bè lenburuba de fè. — It's oranges that they want.
Ayi, --- tè --- fè. --- bè --- de fè.

C-3 A: I bè/tè nègèso fè (wa)?
B: Ayi, n'tè nègèso fè. N'bè moto de fè.

A: A bè/tè muru fè (wa)?
B: Ayi, a tè muru fè. A bè daba de fè.

A: Aw bè/tè dèbèn fè (wa)?
B: Ayi, an tè dèbèn fè. An bè sèsi de fè.

A: A bè/tè lenburu kumun fè (wa)?
B: Ayi, a tè lenburu kumun fè. A bè lenburuba de fè.

CYCLE 2

Instructeur: Employer le dessin 27. Créer l'ambiance nécessaire. Travailler ces cycles avec toutes les personnes. Eviter les questions posées à la premiere personne comme "n'bè mun fè?" puisque c'est rare qu'on se pose une telle question.

M-1 N'bè tiga (de) fè. — He wants peanuts.
A bè tiga ni lenburu kumun (de) fè. — He wants peanuts and lemons.
An bè sigariti ni alimeti (de) fè. — We want cigarettes and matches.
U bè tamati dòròn (de) fè. — They only want tomatoes.
---- bè ---- (de) fè.
---- bè ---- ni ---- (de) fè.
---- bè ---- dòròn (de) fè.

C-1 A: I bè mun fè? — What do you want?
B: N'bè tiga (de) fè.
A: Ale dun? — And what about him?
B: A bè tiga ni lenburu kumun (de) fè.

C-2 A: Aw bè mun ni mun fè? — What all do you want? (What and what do you want?)
B: An bè sigariti ni alimèti (de) fè.
A: Olu dun? U bè mun ni mun fè?
B: U bè tamati dòròn de fè. — Tomatoes is all they want.

CYCLE 2 (Continued)

M-2 Òwò, n'bè alimèti_fana fè. — Yes, I want matches too.
Ayi, u tè fèn wèrè fè. — No, they don't want anything else.

C-3 A: I bè mun fè?
B: N'bè sigariti_fè.
A: I tè fèn wèrè fè? — Don't you want anything else?
Ani mun wèrè? — And what else?
B: Òwò, n'bè alimèti_fana fè.
A: Olu dun? U bè mun fè?
B: U bè tamati de fè.
A: U tè fèn wèrè fè?
B: Ayi, u tè fèn wèrè fè?
tamati_dòròn.

CYCLE 3

M-1 Dòròmè mugan bè n'kun. — I've got 100 francs on me.
Wari misèn_si t'a kan. — There is no small change in addition to that.
Foyi t'a kan. — There is nothing more than that.

C-1 A: Dòròmè joli b'i kun? — How much money do you have on you?
B: Dòròmè mugan bè n'kun.
A: Wari misèn si t'a kan?
B: Ayi, wari misèn si t'a kan. Foyi t'a kan.

M-2 Dòròmè tan bè n'kun. — I have 50 francs on me.
Foyi tè n'kun o kò. — I have nothing on me beyond that.

C-2 A: Dòròmè joli b'i kun?
B: Dòròmè tan bè n'kun.
A: Foyi t'i kun o ko? — Haven't you anything on you beyond that?
B: Ayi, foyi tè n'kun o kò.

M-3 Òwò, wari b'a kun. — Yes, he's got money on him.
Dòròmè tan ni duuru de b'a kun. — He's got 75 francs on him.

C-3 A: Wari b'a kun wa? — Does he have money on him?
B: Òwò, wari_b'a kun.
A: Joli b'a kun?
B: Dòròmè tan ni duuru de b'a kun.

CYCLE 4

M-1 Òwò, sigarati_bè ne bolo. — Yes, I have cigarettes
A filè! — Here!
Òwò, tasuma_bè ne bolo. — Yes, I have a light.
Tasuma_filè! — Here's a light!
Òwò, biki_b'a bolo. — Yes, he has a pen.
Òwò, ---- bè ---- bolo.

C-1 A: Sigarati b'i bolo (wa)?
B: Òwò, sigarati_bè ne bolo. A filè!

A: Tasuma b'i bolo (wa)?
B: Òwò, tasuma_bè ne bolo. Tasuma_filè!

A: Biki b'a bolo (wa)?
B: Òwò, biki_b'a bolo.

A: ---- bè ---- bolo (wa)?
B: Òwò, ---- bè ---- bolo.

M-2 Ayi, mobili tè n'bolo. Moto_de bè n'bolo.
Ayi, moto tè Keyita bolo. Mobili de b'a bolo.
Ayi, ---- tè ---- bolo. ---- de bè ---- bolo.

C-2 A: Mobili b'i bolo (wa)?
B: Ayi, mobili tè n'bolo. Moto de bè n'bolo.

A: Moto bè Keyita bolo (wa)?
B: Ayi, moto tè Keyita bolo. Mobili de b'a bolo.

CYCLE 5

M-1 Mògò (si) tè biro_kònò. — There's no one in the office (at all).
Ayi, mògò (si) tè mobili_kònò. — No, there's no one in the car (at all).
Ayi, kalanden (si) tè kènèma. — No, there are no students outside (at all).
Ayi, wari tè n'kun. — No, I have no money on me (at all).
---- tè ----.

C-1 A: Jòn bè biro_kònò?
B: Mògò (si)_tè biro_kònò.

A: Mògò bè mobili_kònò (wa)?
B: Ayi, mògò (si)_tè mobili_kònò.

A: Kalandenw bè kènèma?
B: Ayi, kalanden_si tè kènèma.

A: Wari_b'i kun wa?
B: Ayi, wari tè n'kun.

CYCLE 6

M-1 Mugan de bè n'kun. — It's 100 francs that I have.
Wari misèn bè n'fè. — I have small change.
A tè n'kun yan. — It's not on me here.

C-1 A: Joli b'i kun?
B: Mugan de bè n'kun.
A: Wari misèn b'i kun wa?
B: Wari misèn bè n'fè. A tè n'kun yan.

M-2 ---- bè n'fè.
---- tè n'kun yan.

C-2 A: ---- b'i kun wa?
B: ---- bè n'fè. A tè n'kun yan.

CYCLE 7

M-1 Òwò, biro bè Keyita bolo yan. — Yes, Keita has an office here.
Õwò, ---- bè ---- bolo yan.
Ayi, ---- tè ---- bolo yan.

C-1 A: Biro bè Keyita bolo yan?
B: Owò, biro bè Keyita bolo yan.

A: So bè Keyita bolo yan?
B: Ayi, so tè Keyita bolo yan.

CYCLE 8

Instructeur: Il serait peut-être mieux d'enseigner ce cycle pendant la dernière période d'une journée et de revoir en même temps certaines salutations.

M-1 K'an bèn sini. — Good-bye until tomorrow.
K'an bèn sini sògòma (fè). — Good-bye until tomorrow morning.
K'an bèn don wèrè. — Good-bye until another day.

C-1 A: K'an bèn sini.
B: K'an bèn sini.

C-2 A: K'an bèn sini sògòma (fè).
B: K'an bèn sini sõgòma (fè).

C-3 A: K'an bèn don wèrè.
B: K'an bèn (don wèrè).

M-2 Amiina. — So be it. (Amen)

CYCLE 8 (Continued)

C-4 A: K'an bɛ̀n sini.
B: K'an bɛ̀n.
A: Ka su_hèrè_caya. May the night pass well.
B: Amiina.
A: Ka dugu_nyuman jè. May tomorrow find us well.
B: Amiina.
A: K'an kelen kelen kunun. May we get up safely (tomorrow).
B: Amiina.

M-3 K'an sooni. See you later.
Ka sɔ̀oni nyuman se. See you later.
Ayiwa. O.K.
K'an bɛ̀n wula fɛ̀. See you in the afternoon.

C-5 A: K'an sɔ̀oni.
B: Ka sɔ̀oni nyuman se.

A: K'an bɛ̀ wula_fɛ̀.
B: Ayiwa, k'an bɛ̀n wula_fɛ̀.

C-6 A: Ka tile_hèrè_caya. May the day pass well.
B: Amiina.

CYCLE 9

M-1 N'ye san mugan ye. I am 20 years old.
N'ye san mugan ni kelen ye. I am 21 years old.
N'ye san mugan ni fila ye. I am 22 years old.
N'ye san mugan ni saba ye. I am 23 years old.
N'ye san mugan ni naani ye. I am 24 years old.
N'ye san mugan ni duuru ye. I am 25 years old.
N'ye san mugan ni wɔ̀rɔ̀ ye. I am 26 years old.
N'ye san mugan ni wolonwula ye. I am 27 years old.
N'ye san mugan ni segin ye. I am 28 years old.
N'ye san mugan ni kɔ̀nɔ̀ntɔ̀n ye. I am 29 years old.
N'ye san bisaba ye. I am 30 years old.

C-1 A: I ye san joli ye? How old are you?
B: N'ye san ---- ye?

CYCLE 10

Instructeur: En vous servant des dessins 16 et 17 et de l'argent en espèce si vous en avez, travailler les chiffres de 20 à 100. Aussi dessiner au tableau.

CYCLE 10 (Continued)

M-1	Nin ye (dòròmè) bisaba ye.	This is 30 dorome.	(150 FM).
	Nin ye (dòròmè) binaani ye.	This is 40 dorome.	(200 FM)
	Nin ye (dòròmè) biduuru ye.	This is 50 dorome.	(250 FM)
	Nin ye (dòròmè) biwòorò ye.	This is 60 dorome.	(300 FM)
	Nin ye (dòròmè) biwolonwula ye.	This is 70 dorome.	(350 FM)
	Nin ye (dòròmè) bisegin ye.	This is 80 dorome.	(400 FM)
	Nin ye (dòròmè) bikònòntòn ye.	This is 90 dorome.	(450 FM)
	Nin ye (dòròmè) kèmè ye.	This is 100 dorome.	(500 FM)

C-1 A: Nin ye (dòròmè) joli ye?
B: Òwò, nin ye (dòròmè) ---- ye.

C-2 A: Nin ye dòròmè ---- ye (wa)?
B: Òwò, nin ye (dòròmè) ---- ye.

C-3 A: Nin ye (dòròmè) ---- ye wa?
B: Ayi, nin tè (dòròmè) ---- ye. (Dòròmè) ---- de don.

DIALOGUE

Instructeur: Le dessin 27.

A:	I ni ce.	Greetings.
B:	Nba, i ni ce. Hèrè_bè.	Nba, greetings. How is everything?
A:	Hèrè dòròn.	Everything is fine.
B:	I bè mun fè?	What would you like?
A:	N'bè sukaro de fè. O ye joli ye?	It's sugar that I want. How much is it (the latter)?
B:	O kilo_ye bi duuru duuru ye.	It's 250 francs a kilo. (It's kilo is 250 francs).
A:	Binaani dòròn de bè ne kun.	I've only got 200 francs on me.
B:	Foyi t'i bolo o kò?	You have nothing more than that?
A:	Ayi, foyi tè n'bolo.	No, I have nothing.
B:	Wari misèn_si t'a kan?	There is no change at all in addition to that?
A:	Ayi, foyi t'a kan.	No, nothing more than that.

DIALOGUES FOR PRACTICE

1.

A:	I bè mun fè?	What do you want?
B:	N'bè nburu de fè.	I want bread.
A:	I tè fèn wèrè fè?	Don't you want anything else?
B:	N'bè sukaro_fana fè.	I want sugar too.

2. When taking leave of someone during the day:

A:	Ka tile_hèrè_caya.	May the day pass in peace.
B:	Amiina.	Amen (so be it).

DIALOGEUS FOR PRACTICE (Continued)

3. When taking leave of someone at night:

A:	K'an bèn sini.	May we meet tomorrow.
B:	K'an bèn sini.	May we meet tomorrow.
A:	Ka su_hèrè_caya.	May the night pass well.
B:	Amiina.	So be it.
A:	Ka dugu_nyuman jè.	May tomorrow find us well.
B:	Amiina.	So be it.

4.

A:	K'an kelen kelen kunun (or: wuli).	May we get up one by one (not in danger).
B:	Amiina.	So be it.

5.

A:	K'an sòoni.	See you in a little while.
B:	Ka sòoni nyuman se.	See you soon.

6.

A:	K'an bèn sini sògòma fè.	Good-bye until tomorrow morning.
B:	K'an bèn.	Good-bye.

TEXT

Ali bè sukaro_bè. A b'a fè kosèbè. Sukaro sòngò_ye biduuru ye. Foyi t'a kun bi naani kò, mugan biya fila dòròn. Wari misèn t'a kun. Wari wèrè_b'a fè so, biyew ni wari misèn. Binaani dòròn de b'a kun yan. Foyi tè binaani kan. Sukaro tè Ali bolo bi.

Ali wants sugar. He likes it very much. Sugar costs 250 francs. He has nothing more than 200 francs on him, only two 100 franc bills. He has no change on him. He has other money at home, bills and small change. He's got only 200 francs on him here. Ali has no sugar today.

QUESTIONS

1. Ali bè mun fè?
2. Ali b'a fè kosèbè?
3. Sukaro_sòngò ye (dòròmè) joli ye?
4. (Dorome) joli b'a kun?
5. Wari were_b'a fe so_wa?
6. Wari were_bè min?

EXERCISES

SUBSTITUTION

1. Wari_b'a kun.
   -------- bolo.
   moto --------.
   ----------fè.
   mobili -----.
   biki -------.
   ---------kun.
   --------bolo.
   so ----------.
   ----------fè.
   muso fila---.
   nègèso -----.
   --------bolo.
   wari--------.
   -------- kun.

2. Wari_bè n'kun.
   ------- a (ale) ---.
   ------- an (anw)---.
   ------- n' (ne) ---.
   ------- u (olu) ---.
   ------- a (aw) ----.
   ------- a ale) ----.
   ------- an (anw)---.
   ------- i (e) -----.
   ------- u (olu)----.
   ------- a (aw) ----.
   ------- i (e) -----.
   ------- n (ne) ----.
   ------- a (ale)----.
   ------- u (olu)----.

3. N'bè sukaro_fè.
   ---- wari ----.
   Ali-----------.
   an ------------.
   ---- muso-----.
   -----namasa---.
   -----tiga ----.
   a ------------.
   Keyita -------.
   ---- sigarati-.
   u ------------.
   -----mobili---.
   -----moto ----.
   n'------------.

4. Mògò_si tè yan.
   foyi ------------.
   ---------- so_kònò.
   ---------- kalan so_kònò.
   kalanden ---------------.
   karamògò ---------------.
   ------- santiri_la.
   mobili -----------.
   ------------- Ali fè.
   moto ---------------.
   wari ---------------.
   ------------- n'kun .
   wari misèn ---------.
   foyi ---------------.

TRANSFORMATION

5. N'bè fèn wèrè_fè.
   N'tè fèn wèrè_fè.
   Ali bè muso_fè.
   An bè sukaro_fè.
   Jòn_bè moto_fè?
   Olu bè tamati_fè.
   Aw bè sigarati_fè.
   Aw bè dèbèn_fè.
   I bè tiga_fè.
   A bè lakèrè_fè.
   A bè mobili_fè.
   Keyita bè baara_fè.
   Musa bè Fanta fè.
   Yaya bè moto_fè.

6. Wari_b'a fè.
   Wari_b'a bolo.
   Wari_b'a ku
   Biki_bè n'fè.
   Lakèrè_bè Ali fè.
   Dèbèn b'an fè.
   Sigarati_b'u fè.
   Tamati_b'a fè.
   Alimèti_bè Fanta fè.
   Tiga_bè Musa fè.
   Bònbòn_bè den_fè.
   Namasa_bè tabalitigi_fè.
   Wari_b'u fè.
   Foyi tè n'fè.

EXERCISES (Continued)

QUESTIONS

- 7 -

Instructeur: Le stagiaire choisit toujours le deuxième mot.

I bè mun fè? Dutè wa kafe?	N'bè kafe de fè.
Keyita bè mun fè? Moto wa mobili?	A bè mobili de fè.
Sidibe bè mun fè? Nègèso wa moto?	A bè moto de fè.
Aw bè mun fè? Tubabukan wa bamanankan?	An bè bamanankan de fè.
Aw bè mun fè? Cè wa muso?	An bè muso de fè.
U bè mun fè? Tiga wa tamati?	U bè tamati de fè.
A bè mun fè? Namasa wa lenburuba?	A bè lenburuba de fè.
I bè mun fè? Wari misèn wa biye?	N'bè biye de fè.
A bè mun fè? Biki wa sigilan?	A bè sigilan de fè.
Karamògò bè mun fè? Tabali wa tabulo?	A bè tabulo de fè.
Aw bè mun fè? Tamati wa salati?	An bè salati de fè.
U bè mun fè? Bònbòn wa sukaro?	U bè sukaro de fè.
Fanta bè jòn fè? Bari wa Musa?	A bè Musa de fè.

- 8 -

Instructeur: A utiliser dans les deux sens.

Mobili bè n'fè.	N'bè mobili fè.
Nègèso b'a fè.	A bè nègèso fè
Moto bè Musa fè.	Musa bè moto fè.
Wari bè Ali fè.	Ali bè wari fè.
Sukaro bè Bari fè.	Bari bè sukaro fè.
Muso bè Keyita fè.	Keyita bè muso fè.
Dèbèn bè Kamara fè.	Kamara bè dèbèn fè.
So fila bè Kariba fè.	Kariba bè so fila fè.
Daba bè Musa fè.	Musa bè daba fè.
Namasa bè Fanta fè.	Fanta bè namasa fè.
Sigarati bè Balo fè.	Balo bè sigarati fè.
Lenburu bè Minata fè.	Minata bè lenburu fè.
Dulokiba bè Dumbiya fè.	Dumbiya bè dulokiba fè.
Den bè Awa fè.	Awa bè den fè.

NOTES

1. Want/like: fè

The possessive construction involving the postopsition fè was first introduced in Unit IV. You remember that the first noun slot in this construction is taken by the "possessed" and that the second noun slot is taken by the "possessor".

Muso b'i fè wa?	Do you have a wife?
Ayi, muso tè n'fè.	No, I don't have a wife.

NOTES (Continued)

The construction meaning "to want" or "to like" is identical to the above possessive construction in that it is made up of the same elements in the following order:

NOUN bè / tè NOUN fè

As you may have already guessed, these constructions can result in ambiguity in many cases, especially when there are human noun phrases in both of the slots. For example, the sentence:

Muso bè cè fè.

when out of context, has two possible interpretations. One with "have" means "The man has a wife" and the other with the verb "like" means "The woman likes the man."

2. Three possessive constructions

In this unit, you were also introduced to two other possessive constructions that also involve the use of postpositions. It is important that you learn to use all three possessive constructions. You will hear them all used frequently in the Bamako dialect. All of these constructions are used for the possession of physically visible items or beings. By this we mean that they cannot be used when talking about having abstract qualities like strength and hunger, nor can they be used for locating people or things. The possessors are almost without exception human.

Kitabu bè Musa fè.	Musa has a book.
Kitabu bè Musa bolo.	Musa has a book.
Kitabu bè Musa kun.	Musa has a book (on him).

Though we cannot systematically explore all of the meanings and uses of the three constructions, they can be briefly differentiated. The first construction involving the postposition fè can be used when the item is owned by the possessor but the possessor does not have the item with him, as in "I have a wife". The second construction involving the postposition bolo (meaning hand or arm) is used in most dialects interchangeably with fè. In some dialects fè indicates that one is the actual owner, having title to the object in question. Bolo can be used without this meaning. The third construction involving the postposition kun (meaning "head") is used when the possessed item is physically on the person of the possessor but not necessarily owned by the possessor.

3. Locative fè

In Unit VI we observed the postposition fè used to locate items, in combination with words like kɔ̀, kèrè, and nyè. Fè is also used as a locative postposition in the following example:

NOTES (Continued)

Musa bɛ̀ Bari fɛ̀.	Moussa is with Barry. or Moussa is at Barry's house.

To relieve the ambiguity, many speakers prefer to add "yen", e.g. Musa bè Bari fè yen, "Moussa is there at Barry's". We now have three ways of saying "at the house of ...":

1.	Musa ka so	Moussa's house
2.	Musa bara	Moussa's house
3.	Musa fɛ̀	Moussa's house

7. Numerals to 100

In this Unit, we increased your counting ability from 20 to 100. In the money system this means that you can now deal with as much as 500 Malian francs. If you have learned the numbers from 1 to 20, then the numbers from 21 to 100 should be easy for you. The number system in Bambara is very regular and you will find that your only problem will be with the money system and not with the number system itself. Mugan (20) is the only tens number that is irregular. For the rest you have only to add bi- in front of the number of tens. Thus 30 is bisaba. Note that although we write bisaba as if it were a compound, the numerals retain their original tones.

NUMBER		MONEY	
21	mugan ni kelen	dɔ̀rɔ̀mè mugan ni kelen	105 FM
30	bisaba	dɔ̀rɔ̀mè bi saba	150 FM
31	bisaba ni kelen	dɔ̀rɔ̀mè bi saba ni kelen	155 FM
40	binaani	dɔ̀rɔ̀mè bi naani	200 FM
41	binaani ni kelen	dɔ̀rɔ̀mè bi naani ni kelen	205 FM
50	biduuru	dɔ̀rɔ̀mè bi duuru	250 FM
51	biduuru ni kelen	dɔ̀rɔ̀mè bi duuru ni kelen	255 FM
60	biwɔ̀ɔrɔ̀	dɔ̀rɔ̀mè bi wɔ̀ɔrɔ̀	300 FM
61	biwɔ̀ɔrɔ̀ ni kelen	dɔ̀rɔ̀mè bi wɔ̀ɔrɔ̀ ni kelen	305 FM
70	biwolonwula	dɔ̀rɔ̀mè bi wolonwula	350 FM
71	biwolonwula ni kelen	dɔ̀rɔ̀mè bi wolonwula ni kelen	355 FM
80	bisegin	dɔ̀rɔ̀mè bi segin	400 FM
81	bisegin ni kelen	dɔ̀rɔ̀mè bi segin ni kelen	405 FM
90	bikɔ̀nɔ̀ntɔ̀n	dɔ̀rɔ̀mè bi kɔ̀nɔ̀ntɔ̀n	450 FM
91	bikɔ̀nɔ̀ntɔ̀n ni kelen	dɔ̀rɔ̀mè bi kɔ̀nɔ̀ntɔ̀n ni kelen	455 FM
100	kɛ̀mɛ̀	dɔ̀rɔ̀mè kɛ̀mɛ̀	500 FM

One does not ordinarily use kelen "one" with kèmè "hundred". One hundred is expresssed simply by kèmè. Two hundred is, of course, kèmè fila.

NOTES (Continued)

8. How old are you?

The question: I ye san joli ye? means literally: "You are how many years?" The answer, N'ye san mugan ni segin ye, means literally "I am twenty-eight years."

9. Negative si

When si "none" is used with a mass noun, it is not normally preceded by the definite article, e.g.:

ji si	no water
malo si	no rice

Notice that the word mògò is treated like a mass noun in Bambara when operating in this construction.

mògò si no people but not mògò_si

VOCABULARY

NOUNS

biye n. (<Fr.)	bill, note
don n.	day
don wèrè	another day, some other day
fèn n.	thing
fèn wèrè	another thing, something else
foyi (in negative sentence) n.	nothing
sini n.	tomorrow
wari n.	money
wari misèn (misèn)	small change, coins

POSTPOSITIONAL PHRASES

kɔ̀ p.	after it/that, beyond it, that,
a/o kɔ̀	addition to it/that

ASSIGNMENTS

1. Find out the ages of at least five of your Malian friends that work for the Peace Corps, whether they are teachers or whatever, and report back to the class their names and ages.

2. With a fellow classmate, write a greetings dialogue that takes place at night and that finishes up with at least three leavetaking expressions. Present your dialogue before the class. If you are the only student in your class then prepare a dialogue and go through it with your teacher in class.

ASSIGNMENTS (Continued)

3. Write a short paragraph describing your possessions. Tell how much money you have on you and how much you have back in your room. Tell if you have a car, bicycle or motorcycle (mobylette) back in the States. Tell how many shirts and how many pairs of pants you own. Tell whether or not you have a wife or a husband, and children. Report back to class.

UNIT VIII

Dumunifènw ni minnifènw

Nsiirin:

N'i y'i bolo kelen kòròta,
ko n'mako tò mògò la,
i bè tò kelen dò kòròta,
ko mògò_mako t'i la.

Adjectives

Hungry, thirsty, sleepy, sick, etc.

X ka di Y ye

Need and desire

Imperative of "give"

Need, desire, feel like

CYCLE 1

Instructeur: Amener un carreau de sucre, un citron et une noix de cola.

M-1
Sukaro_ka di.	Sugar is good.
Sukaro_ka timi.	Sugar is sweet.
Sukaro_man kumun.	Sugar isn't sour.
Sukaro_man kunan	Sugar isn't bitter.

M-2
Lenburu kumun_fana ka di.	Lemons are also good.
Nka, lenburu kumun_man timi.	But lemons aren't sweet.

M-3
Woro_fana ka di.	Kola also is good.
Nka, a man di ne ye.	But I don't like it.
Woro_man timi.	Kola is not sweet.
Woro_man kumun.	Kola is not sour.
Woro_ka kunan kojugu.	Kola is too bitter.

C-1
A: Sukaro_ka di (wa)?
B: Òwò, sukaro_ka di.

A: Sukaro_ka timi (wa)?
B: Òwo, sukaro_ka timi.

A: Sukaro_ka kumun wa?
B: Ayi, sukaro_man kumun.

A: Sukaro_ka kunan wa?
B: Ayi, sukaro_man kunan.

C-2
A: Lenburu kumun dun? A fana ka di wa?
B: Òwò, lenburu kumun_fana ka di nka a man timi.

A: Lenburu kumun_ka kunan wa?
B: Ayi, lenburu kumun_man kunan.

C-3
A: Woro dun? A ka di wa?
B: A ka di mògò_dow ye. Nka, a man di ne ye.

A: Woro_ka kumun wa?
B: Ayi, woro_man kumun.

A: Woro_ka kunan wa?
B: Òwò, woro_ka kunan kojugu.

A: Woro_ka timi wa?
B: Ayi, woro_man timi.

M-4
Òwò, sukaro_ka di ne ye.	
Owò, lenburuba_ka di ne ye nka a ka kumun dooni.	Yes, I like grapefruit, but they are a little sour.
Ayi, woro_man di ne ye. A ka kunan kojugu.	

CYCLE 1 (Continued)

C-4 A: Sukaro_ka d'i ye (wa)?
B: Òwò, sukaro_ka di ne ye.
A: Lenburu kumun dun? A ka d'i ye (wa)?
B: Òwò, lenburuba_ka di ne ye nka a ka kumun dooni.
A: Woro dun?
B: Woro_man di ne ye. A ka kunan kojugu.

Instructeur: le dessin 29.

M-5 Òwò, dòlò_ka d'an ye. — Yes, we like beer.
Ayi, dòlò_man di Keyita ye. — No, Keita doesn't like beer.

C-5 A: Dòlò_ka d'aw ye (wa)?
B: Òwò, dolo_ka d'an ye.
A: A ka di Keyita fana ye?
B: Ayi, dòlò_man di Keyita ye.

Instructeur: Revoir le premier cycle avec d'autres aliments et boissons connus par les stagiaires. Par example: to, kini, basi, namasa, ji, etc.

CYCLE 2

Instructeur: En vous servant encore du dessin 17, enseigner les verbes adjectivaux des cycles suivants. L'ordre à l'intérieur d'un cycle peut être varié.

M-1 Ngolo ni Nyele ka kòrò. — Ngolo and Nyele are old.
Kariba ni Fanta man kòrò. — Kariba and Fanta aren't old.
Kariba denw man kòrò. — Kariba's children aren't old.
U ka dògòn. — They are small.

M-2 Solo ka bon. — Solo is big.
Solo man dògòn. — Solo is not small.
Solo ka jan dòoni. — Solo is fairly tall.

M-3 Minata ka dògòn. — Minata is small.
Minata man jan. — Minata is not tall.
Minata ka surun. — Minata is short.
Minata man bon. — Minata is not big.

C-1 A: Ngolo ni Nyele ka kòrò (wa)?
B: Òwò, Ngolo ni Nyele ka kòrò.

A: Kariba ka kòrò (wa)?
B: Ayi, a man kòrò.

A: Kariba denw dun?
B: Kariba denw fana man kòrò. U ka dògòn.

CYCLE 2 (Continued)

C-2 A: Solo ka bon (wa)?
B: Òwò, Solo ka bon. A man dògòn.

A: Solo ka jan (wa)?
B: Òwò, a ka jan dòomi.

C-3 A: Minata ka jan (wa)?
B: Ayi, Minata man jan. A ka surun.

A: Minata ka bon wa?
B: Ayi, Minata man bon. A ka dògòn.

M-4	Keyita ka jan. A man surun.	Keita is tall. He isn't short.
	Keyita ka bon. A man dògòn.	Keita is big. He isn't small.
	Keyita ka nyi.	Keita is good.
	Keyita man jugu.	Keita is not mean.
	Keyita ka kunba dòoni.	Keyita is a little large.
	Keyita ka kènè kosèbè.	Keita is very healthy.

C-4 A: Amadu Keyita bè cogo di? What is Amadou Keita like.
B: Keyita ka jan. A ka bon. A ka nyi. A ka kunba dòoni. A ka kènè kosèbè.

C-5 Instructeur: Choisir d'autres personnages connus par les stagiaires et les faire décrire par eux de cette même maniere.

C-6 A: I bè cogo di?
B: (Le stagiaire se décrit) ne ka jan, etc.

CYCLE 3

Instructeur: Le dessin 28, l'ananas.

M-1	Nin jabibi ye bisegin ye.	This pineapple is 400 FM.
	Ayi, bisegin man ca.	No, 400 FM is not a lot.
	A da man gèlèn, a ka nògòn.	It's price is not high, it's cheap.
	Nin jabibi ka nyi kosèbè.	This pineapple is very good.
	A ka bon.	It's big.
	A ka timi.	It's sweet.

C-1 A: Nin jabibi ye joli ye?
B: Nin jabibi ye bisegin ye.
A: E! A da ka gèlèn!
B: A da man gèlèn. A ka nògòn. Jabibi ka nyi. A ka bon. A ka timi.

C-2 A: Nin --- ye joli ye?
B: Nin ye --- ye.
A: E! A ka gèlèn.
B: A man gèlèn. A san!

CYCLE 4

Instructeur: en vous servant des dessins 20, 21 et 22, enseigner ce cycle.

M-1 Funteni_bè. — It's hot.
Funteni_b'a la. — He is not.
Nènè_t'a la. — He is not cold.

C-1 A: Funteni_bè yan (wa)?
B: Òwò, funteni_bè.

A: Funteni_b'a la (wa)? — Is he hot?
B: Òwò, funteni_b'a la.

A: E dun? Funteni_b'i la wa? — And you? Are you hot?
B: Òwò, funteni_bè n'na.

C-2 A: Mun b'a la? — What's the matter with him?
B: Funteni_b'a la.

A: Mun b'i la?
B: Funteni_bè n'na.

A: Nènè_b'i la (wa)?
B: Ayi, nènè_tè n'na.
Funteni_de bè n'na.

M-2 Minnògò_b'a la. — He is thirsty.
A bè ji_fè.

C-3 A: Minnògò_b'a la (wa)? — Is he thirsty?
B: Òwò, minnògò_b'a la.

A: A bè ji_fè kosèbè wa? — Does he want water?
B: Òwò, a bè ji_fè kosèbè. — Yes, he wants it.

C-4 A: Mun b'a la?
B: Minnògò_b'a la.

A: A bè mun fè?
B: A bè ji_fè kosèbè.

A: Minnògò_b'i la(wa)?
B: Ayi, minnògò_tè n'na.

M-3 Kòngò_b'a la. — He is hungry.
To_nege b'a la. — He wants to. He feels like having to.

CYCLE 4 (Continued)

C-5 A: Kòngò b'a la wa? — Is he hungry?
B: Òwò, kòngò b'a la.
A: Mun nege b'a la? — What does he desire/feel like having?
B: Sogo nege b'a la. — He feels like having meat.

C-6 A: Mun b'a la?
B: Kòngò b'a la.
A: Mun nege b'a la?
B: Sogo nege b'a la.
A: E dun, kòngò b'i la (wa)?
B: Ayi, kòngò tè n'na.

M-4 Sunògò b'a la. — He is sleepy.
Kini nège b'a la. — He prefers rice.

C-7 A: Sunògò b'a la wa?
B: Òwò, sunògò b'a la.
A: Kini nege b'a la wa?
B: Òwò, kini nege b'a la.

C-8 A: Mun b'a la?
B: Sunògò b'a la.
A: Mun nege b'a la?
B: Sogo nege b'a la.

CYCLE 5

Instructeur: En enseignant ce cycle, vous servir des dessins 14, 15, 26.

M-1
kungolodimi	headache
kònòdimi	stomachache
kòdimi	backache
bolodimi	sore arm
sendimi	sore leg or foot

M-2
Kungolodimi bè n'na.	I have a headache.
Kònòdimi bè n'na.	I have a stomach ache.
Kòdimi bè n'na.	I have a backache.
Bolodimi bè n'na.	I have a sore arm.
Sendimi bè n'na.	I have a sore leg.

C-1 A: Kungolodimi b'i la wa? — Do you have a headache?
B: Òwò, kungolodimi bè n'na.

A: Kònòdimi b'i la wa? — Do you have a stomach ache?
B: Òwò, kònòdimi bè n'na.

A: Kòdimi b'i la (wa)? — Do you have a backache?
B: Owò, kòdimi bè n'na.

A: Bolodimi b'i la (wa)? — Do you have a sore arm?
B: Owò, bolodimi bè n'na.

CYCLE 5 (Continued)

C-2 A: I man kènè (wa)? — Are you sick?
B: Òwò, n'man kènè. — Yes, I am sick.
A: Mun b'i la? — What do you have?
B: ---- dimi_bè n'na.

C-3 A: ---- man kènè wa?
B: Òwò, ---- man kènè.
A: Mun b'a la?
B: ---- dimi_b'a la.

M-3 Mura_bè n'na. — I have a cold.
Mura_b'a la. — He has a cold.
N'mako_bè furakise_la. — I need pills.
A mako_bè furakise la. — He needs pills.

C-4 A: I ka kènè (wa)?
B: Ayi, n'man kènè.
A: Mun b'i la?
B: Mura de bè n'na.
A: Furakisè ko_b'i la wa?
B: Òwò, furakisè ko_bè n'ma.
A: Ale dun? Mun b'a la?
B: Mura_b'ale fana na.

CYCLE 6

Instructeur: En vous servant du dessin 29, enseigner ce cycle. Vérifier le vocabulaire d'abord.

M-1 Ninw ye minfènw ye. — These are drinks.

C-1 A: Ninw ye mun ye?
B: Ninw ye minfènw ye.
A: Nin ye mun ye?
B: Ji_don.
A: Nin ye mun ye?
B: ---- don. (etc.)

M-2 Ji_ka suman. — Water is cold.
Ji_man gonin (kalan). — Water is not hot.
Dutè_ni kafe_ka gonin. (kalan) — Tea and coffee are hot.
Dutè_ni kafe_man suman. — Tea and coffee are not cold.

C-2 A: Ji_bè cogo di? A ka suman (wa)?
B: Òwò, a ka suman.
A: A ka gonin (kalan) wa?
B: Ayi, a man gonin.
A: Dutè_ni kafe_dun? U ka suman wa?
B: Ayi, dutè_ni kafe_man suman. U ka gonin (kalan).

CYCLE 7

M-1 Hɔ̀n!

C-1
A: Biki di yan!
B: Hɔ̀n!

A: Lakèrè di yan!
B: Hɔ̀n!

A: Liburu di yan!
B: Hɔ̀n!

A: Sigarati ni alimèti di yan!
B: Hɔ̀n!

A: ---- (ni ----) di (yan)!
B: Hɔ̀n!

A: Wari di!
B: Hɔ̀n!

Instructeur: Le dessin 19.

M-2
N'terikè, n'mako b'i la. — My friend, I need you.
Fantanya bè n'na. — I am poor.
N'bè biwɔ̀rɔ̀ de fè! — It's 300 FM I want!
Ayiwa, biduuru di yan! — OK, give me 250 FM.

C-2
A: N'terikè, n'mako b'i la.
B: I mako bè ne na? — You need me?
A: Ɔwɔ̀, n'mako bè wari de la. (Fantanya bè n'na).
B: I bè joli fè? — How much do you want?
A: N'bè biwɔ̀rɔ̀ de fè.
B: Biwɔ̀rɔ̀ ka ca, biduuru dɔ̀rɔ̀n de bè n'kun. — Three hundred is a lot. Two hundred fifty is all I have on me.
A: Ayiwa, biduuru di yan!
B: A filè! Hɔ̀n! — Here it is! Here!
A: I ni ce.
B: Nba.

DIALOGUE

Instructeur: Les dessins 14, 15, 26.

A: I ni ce! — Greetings.
B: Nba, i ni ce. Hèrè bè? — Nba, greetings. How is everything?
A: Hèrè dɔ̀rɔ̀n. I bè di? — Fine. How are you?
B: E! N'terikè, n'mako b'i la. N'man kènè. — Oh my friend, I need you for something. I am sick.
A: Mun b'i la? — What do you have?
B: Kungolodimi bè n'na. Minnɔ̀gɔ̀ (ba) fama bè n'na. — I have a headache. I am also really thirsty.
A: I bè mun fè? — What do you want?
B: N'bè furakisè fila de fè. Limonati b'aw fè yan wa? — Two headache pills is what I want. Do you have lemonade here?
A: Ayi, limonati tè yan. Ji dɔ̀rɔ̀n de bè yan. — No, there is no lemonade here. There's only water here.
B: Ji di yan ani furakisèw! — Give me some water and the pills!
A: Hɔ̀n! — Here!
B: I ni baraji. — Thank you.
A: Nba.

TEXT

Instructeur: Les dessins 14, 15, 26.

Musa man kènè. Kungolodimi_ni kònòdimi_b'a la. Mura_fana b'a la. Furakisè_dò b'a ka so nka a t'o fè. O man nyi. A bè furaji de_fè nka o tè yen. Musa mako bè dòkòtòrò_la nka dòkòtòròso_yòrò ka jan. Kòngò_fana b'a la. A bè dumuni_fè. Malo_ni jègè_nege_b'a la, ani lenburuji. O tè so. To de bè yen, ani dege. To_man di a ye. A tè to_fè. Dege_nege_t'a la. Musa man kènè. Sunògò_bè Musa la.

Moussa is sick. His head aches and his stomach aches. He also has a cold. He has some pills at home but he doesn't like them. They are no good. He wants a liquid medicine but there's none there. Moussa needs a doctor but the hospital is far away. He is also hungry. He wants food. He would like rice and fish and some lemonade. They are not at the house. There is some to there and some dege. To doesn't please him. He doesn't like to. He doesn't feel like having dege. Moussa is sick. Moussa is sleepy.

QUESTIONS

1. Musa man kènè wa?
2. Kungolo dimi_b'a la wa?
3. Kònòdimi_fana b'a la wa?
4. Sendimi_fana b'a la wa?
5. Furakisè_dò bè min?
6. Musa mako bè dòkòtòrò_la wa?
7. Mun fana b'a la?
8. Malo_ni jege_nege_b'a la wa?
9. Mun bè so?
10. Musa bè to_fè wa?

EXERCICES

SUBSTITUTION

Instructeur: Faire 2 fois.

1. A ka d'a (ale) ye.
   ------ an (anw)---.
   ------ a (aw) ----.
   ------ u (o)------.
   ------ a (ale)----.
   ------ n' (ne)----.
   ------ i (e) -----.
   ------ a (ale)----.
   ------ an (anw)---.
   ------ a (aw) ----.
   ------ u (olu) ---.
   ------ n' (ne)----.
   ------ i (e) -----.
   ------ a (ale) ---.

2. Sunògò_b'i la (wa)?
   minnògo_ ---------.
   kòngò_ ----------.
   nènè_ ----------.
   funteni_ ---------.
   fanga_ ----------.
   sunògò ----------.
   nènè_ ----------.
   funteni_ ---------.
   mura_ ----------.
   kungolodimi_ -----.
   kòdimi_ ----------.
   kònòdimi_ --------.
   kòngò_ ----------.

EXERCISES (Continued)--SUBSTITUTION

3. Ayi, kafe de nege_bè n'na.
---- dutè ----------.
---- sigarati ----------.
---- jabibi ----------.
---- dègè ----------.
---- tiga ----------.
---- to ----------.
---- woro ----------.
---- dɔ̀lɔ̀ ----------.
---- nɔ̀nɔ̀ ----------.
---- tamati ----------.
---- basi ----------.
---- kafe ----------.

4. A ka jan.
---- surun.
---- di.
---- jugu.
---- ca.
---- bon.
---- nyi.
---- kumun.
---- kunan.
---- timi.
---- farin.
---- kunba.
---- gonin.

TRANSFORMATION

Instructeur: A faire trois fois.

1. A: A ka bon.
B1: A ka bon dɔ̀oni.
B2: A ka bon kosèbè.
B3: A ka bon kojugu.

A ka nyi.
A ka surun.
Kante ka jan.
Dute_ka di.
Woro_ka kunan.
Wari_ka ca.
A sɔ̀ngɔ̀_ka gèlèn.
A denw ka misèn.
Keyita ka farin.
Ngolo ka kɔ̀rɔ̀.
N'ka kènè.

2. A: A ka kènè.
B: A man kènè.

To_ka di.
Wari_ka ca.
Dumuni_ka go.
Woro_ka timi.
Mobili_ka suman.
Muso_ka surun.
Cè_ka jan.
Ji_ka kalan.
Kulusi_ka jan.
A da_ka gèlèn.
Tile_ka gan.
Kɔ̀lɔ̀n_ka dun.
A muso_ka kunba.

Instructeur: Le stagiaire doit toujours donner le contraire de la phrase présenté. Se le contraire n'existe pas il doit rendre la phrase négative.

3. A: N'ka kènè.

A ka dɔ̀gɔ̀n.
Cè_ka jan.
Den_ka kunba.
Lenburuba_ka kumun.
Ji_ka gonin (kalan).
Muso_ ka surun.
Wari_ka ca.
So_ka bon.
Kuntigi_ka nyi.
Mobili_ka teli.
A da_ka gèlèn.
Karamɔ̀gɔ̀_ka farin.

B: N'man kènè.

A ka bon.
Ce_ka surun.
Den_ka misèn.
Lenburuba_ka timi.
Ji_ka suman.
Muso_ka jan.
Wari_man ca.
So_ka dɔ̀gɔ̀n.
Kuntigi_ka jugu.
Mobili_ka suman.
A da_ka nɔ̀gɔ̀n.
Karamɔ̀gɔ̀_ka kolon.

EXERCISES (Continued)

QUESTION/ANSWER

A: Kini_ka di (wa)?	B: Òwò, a ka di.
Dègè_ka di (wa)?	Òwò, a ka di.
Sogo_ka di (wa)?	Ǒwò, a ka di.
Keyita ka nyi (wa)?	Ǒwò, a ka nyi.
I ka kènè (wa)?	Ǒwò, n'ka kènè.
Santiri_ka bon (wa)?	Ǒwò, sanitiri_ka bon.
A ka surun (wa)?	Ǒwò, a ka surun.
Dutè_ka timi (wa)?	Ǒwò, a ka timi.
Kante ka jan (wa)?	Ǒwò, a ka jan.
A: To_ka di (wa)?	B: Ayi, a man di.
Dolo_ka timi (wa)?	Ayi, a man timi.
Woro_ka di (wa)?	Ayi, a man di.
Madu ka nyi (wa)?	Ayi, a man nyi.
I ka kene (wa)?	Ayi, n'man kene.
U ka bon (wa)?	Ayi, u man bon.
Wari_ka ca (wa)?	Ayi, a man ca.
Santiri_ka dogon (wa)?	Ayi, a man dogon.
Biro_ka bon (wa)?	Ayi, a man bon.
Aw ka kene (wa)?	Ayi, a man kene.
Dute_ka go (wa)?	Ayi, a man go.
Keyita ka jugu (wa)?	Ayi, a man jugu.
A: Sukaro_ka kuman wa?	B: Ayi, sukaro_man kumun. A ka timi.
Bonbon_ka kunan wa?	
Woro_ka timi wa?	
Ji_ka gonin wa?	
Dute_ka suman wa?	
Wulu_ka jugu wa?	
Muso_ka jan wa?	
Biro_ka bon wa?	
Santiri_ka dògòn wa?	
A da_ka gèlèn wa?	
Keyita ka jugun wa?	
Karamogo_ka kolon wa?	
Segu yòrò_ka jan wa?	
So_ka teli wa?	

NOTES

1. Adjectives

This unit has been primarily devoted to adjectives which can be structually characterized as follows:

Noun Phrase ka/man Adjective

NOTES (Continued)

2. To be hungry, thirsty, tired

Physical, human sensations like hunger and thirst are expressed in Bambara with the locative construction, using bè/tè followed by a postpositional phrase. The Bambara sentence which means "I am hungry," literally translates as "Hunger is on me." The postposition la is always used in this context. Don't forget that la becomes na after nasals like m and n.

3. Need and desire

In this Unit we also introduced two expressions that fit into the same locative pattern. One means "need, have need of," and the other means "desire, feel like having." Mako is the Bambara noun meaning "need". Nege is the Bambara noun meaning "desire." The Bambara sentence: N'mako b'i la literally translates as "My need is on you" and it means "I need you." The Bambara sentence Dòlò nege bè n'na literally translates as "Beer desire is on me" and it means "I feel like having a beer."

4. X ka di Y ye

A ka di often means "It is nice, pleasant" in Bambara. It is often used to describe consumable items like foods and drinks that are pleasing to the taste. It can also be used to describe other things that are particularly pleasing. Di can also be used with a postpositional phrase (---ye) to mean "--- pleases ---" or "to like."

This is the first time we have seen the postposition ye. Ye has a great variety of uses in Bambara. In many of its uses it can be translated as the English preposition "for" or "with". The sentence Dute ka di ne ye means "I like tea." It might be roughly translated as "Tea is pleasing to (with, for) me."

5. To

To is a typically West-African dish that is served frequently in Mali. It is made from millet flour and has the consistency of a thick hot breakfast cereal. It is often served with an okra sauce, which is either poured onto it, or dipped into.

6. Di

Di is also the root form of the verb "to give" in Bambara. It has the same spelling, the same high tone, and therefore the same pronounciation as the adjectival verb discussed above. The context will always make clear which one is being used. In this Unit you were briefly exposed to the second person (you) singular imperative form which translates as "give it", or, as we saw it, "give it here." It is not as harsh in Bambara as it sounds in English.

A di yan. Give it here.

NOTES (Continued)

7. There are several words with the form ni in Bambara. One ni means "and" while another means "if". In the dialogue you may have noticed the expression n'o tè coming from ni o tè. Literally this means "If there isn't that," but it is better translated as "Without that ---."

VOCABULARY

basi n.	couscous
bilen adj.	red, bright
bon adj.	big, large, great
buyaki n.	guava
ca adj.	many, numerous
dègè n.	a sweet dish
di adj.	good, agreeable, tasty, pleasurable, easy
dògòn adj.	little, small, young
dòlò n.	beer, alcoholic beverage
dòoni quan.	a little, slightly
dumunifenw (dumuni-fèn-w) n.	foods (eating-things)
dun adj.	deep
dutè n.	tea
farin adj.	ardent, strong, audacious, fierce, vident
fanga n.	strength, power
fin adj.	black, dark, obscure
finye adj.	light
fisa adj.	better
funteni n.	heat
gan (form of gòni) adj.	hot
gèlèn adj.	hard, difficult, expensive
girin adj.	heavy
go adj.	bad tasting, stupid, ugly, worthless
gòni adj.	hot
jaba n.	onion
jabibi n.	pineapple
jan adj.	long, tall, far, high
jè adj.	white, clear, light
jègè n.	fish
ji n.	water
jiriden (jiri-den) n.	fruit (tree-offspring)
jugu adj.	mean, nasty, vicious
kaba n.	corn
kafe n.	coffee
kalan adj.	hot
kan adj.	same, equal
kegun adj.	clever
kènè adj.	well, healthy

VOCABULARY (Continued)

kini n.	prepared rice
kisè adj.	brave, courageous
kojugun adj.	too, too much
kòngò n.	hunger
kòrò adj.	old, ancient
kosèbè adj.	very
kumun adj.	sour
kunan adj.	bitter
kunba adj.	fat, big, imposing
kura adj.	new
lenburu kumun n.	lemon
lenburuba (lenburu-ba) n.	orange
lenburuji (lenburu-ji) n.	lemonade (lemon-water)
magan adj.	soft, loose
mako (ma-ko) n.	need (essence-thing)
malo n.	rice
mangoro n.	mango
manyò n.	corn
minfènw (min-fèn-w) n.	drinks (drink-thing-s)
minnògò (min-dògò) n.	thirst (drink-need)
misèn adj.	small, thin
mòni n.	porridge
na n.	sauce
namasa n.	banana
nburu n.	bread
nege n.	desire
nènè n.	cold
ni	if
nògòn adj.	easy, cheap
nònò n.	milk
ntomi n.	tamarin
ntomiji (ntomi-ji) n.	tamarin juice (tamarin-water)
nyi adj.	good, nice, perfect
nyò n.	millet
nzamè n.	Senegalese rice dish
sani adj.	clean
sogo n.	meat
suman adj.	cold, slow
sunògò n.	sleep
surun adj.	short, near
tamati n.	tomato
teli adj.	fast
tigadègè (tiga-dègè) n.	peanut butter
tigadègèna (tiga-dègè-na) n.	peanut sauce
timi adj.	sweet
to n.	to

ASSIGNMENTS

1. Prepare a description of yourself and the members of your family. Give names, relation, ages, physical description and where each of them is now. Bring a sketch or a photo of your family to class and present your description. (Every time you use one of the adjectival verbs to describe someone, also use the opposite of it in the negative. For instance, if your little brother is short, add also that he isn't tall).

2. Write a short paragraph describing what you need or want when you're hungry, thirsty, sleepy, hot, cold, and when you have a headache as well. Present it to the class.

3. Write a paragraph giving the physical description of first yourself, then two fellow trainees, then two teachers. Present it to the class. Always give the names of the people first and tell if they're teacher or student, and where they are.

4. Describe the tastes of two foods and two drinks. One of each that you like and one of each that you don't like. Present your description to the class.

UNIT IX

Nsiirin:

Gundo jugu ye sogo kènè de ye.
N'a tolila, a kasa na bò.

Mun bè sen se nyè ma,
ni da ko jugu tè.

Noun modifier form of adjectives

Demonstratives nin and o

Order of noun modifiers

The ordinal numbers

CYCLE 1

Instructeur: Le dessin 8.

M-1	Mògò nyuman_don.	He's a nice person.
	Mògò surun (man)_don.	He's a short person.
	Mògò jamanjan_don.	He's a tall person.
C-1	A: Den_ka nyi wa?	Is that child good?
	B: Òwò, den nyuman_don.	Yes, she's a good child.
	A: Muso surun_don (wa)?	Is she a short woman?
	B: Ayi, muso jamanjan de don.	No, it's the tall woman.
M-2	Ji suma_don.	It's cold water.
C-2	A: Ji suma_don wa?	Is it cold water?
	B: Òwò, ji suma_don.	
M-3	Ntomi duman_don.	It's a sweet tamarin.
	Ntomi kuman_don.	It's a sour tamarin.
C-3	A: Ntomi duman_don wa?	Is it a sweet tamarin?
	B: Òwò, ntomi duman_don.	
	A: Ntomi kuman_don wa?	Is it a sour tamarin?
	B: Òwò, ntomi kumun_don.	

Instructeur: Les dessins 17, 18

M-4	Wari caman don.	It's a lot of money.
C-4	A: Wari caman don wa?	Is it a lot of money?
	B: Òwò, wari caman don.	
M-5	Dulòki kura_don.	It's a new shirt.
	Kulusi kòrò_don.	It's an old pair of pants.
C-5	A: Dulòki kura_don wa?	Is it a new shirt?
	B: Òwò, dulòki kura_don.	
	A: Nin kulusi dun? Kura_don wa?	And the pants? Are they new?
	B: Ayi, kulusi kura tè. Kulusi kòrò de don.	
M-6	Sòngò gèlèn_don.	It's a high price
C-6	A: Sòngò gèlèn_don wa?	
	B: Òwò, sòngò gèlèn_don.	
M-7	Cantiri belebele_don.	It's a big center.
	Biro fitini_don.	It's a little office.

CYCLE 1 (Continued)

C-7 A: Santiri belebele_don wa?
B: Owò, santiri belebele_don.
A: Biro fitini_don wa?
B: Owò, biro fitini don.

M-8 Mobili jèman_don. It's a/the white car.
Mobili finman_don. It's a/the black car.
Moto bilenman_don. It's a/the red mobylette.

C-8 A: Keyita ka mobili_ye jèman_ye wa? Is Keyita's car the white one?
B: Owò, mobili jèman_don.
A: Kuntigi_ka mobili_ye finman_ye wa?
B: Owò, mobili finman_don.
A: I ka moto_ye bilenman_ye wa?
B: Owò, moto bilenman_don.

CYCLE 2

Instructeur: Les dessins 7 et 8

M-1 Mògò nyumanba_don. He's a very good person.

C-1 A: Mògò nyuman_don wa?
B: Owò, mògò nyumanba_don.

M-2 Cè belebeleba_don. He's a very big man.

C-2 A: Cè belebele_don wa?
B: Owò, cè belebeleba_don.

M-3 ---- ---- ba don.

C-3 A: ---- ---- don wa?
B: Owò, ---- ---- ba don.

CYCLE 3

M-1 (Nin) mobili (in) ye Keyita ta_ye. This car is Keita's.
(Nin) mobili jèman (in) ye Keyita ta_ye. This white car is Keita's.

C-1 A: (Nin) mobili jèman (in) ye jòn_ta_ye?
B: (Nin) mobili jèman (in) ye Keyita ta_ye.

M-2 (Nin) sigilan ninw ye kalandenw ta_ye. These chairs are the students'.

CYCLE 3 (Continued)

C-2 A: (Nin) sigilan ninw ye jɔ̀n_ta_ye?
B: Sigilan ninw ye kalandenw ta_ye.

C-3 A: Nin ---- in ye jɔ̀n_ta_ye? B: Nin ---- in ye ---- ta_ye.
A: ---- ninw ye jɔ̀n_ta_ye? B: ---- ninw ye ---- ta_ye.
A: ---- ninw ye jɔ̀nw ta_ye? B: ---- ninw ye ---- (ni ----) ta_ye.

C-4 A: Ninw ye jɔ̀n_ta_ye? B: Ninw ye ---- ta_ye.
A: Oye jɔ̀n_ta_ye? B: O ye ---- ta_ye.
A: Olu ye jɔ̀n_ta_ye? B: Olu ye ---- ta_ye.

M-3 O tabali ye karamɔ̀gɔ̀_ta_ye. That (referred to) table is the teacher's.
O ---- ye ---- ta_ye.

C-5 A: Tabali_ye jɔ̀n_ta_ye? A: O ---- ye jɔ̀n_ta_ye?
B: Tabali_ye karamɔ̀gɔ̀_ta_ye. B: O ---- ye ---- ta_ye.

M-4 O motow ye karamɔ̀gɔ̀_ta_ye.
O ---w ye ---- taw ye.

C-6 A: O motow ye jɔ̀n_ta_ye? A: O ----w ye jɔ̀n_ta_ye?
B: O motow ye karamɔ̀gɔ̀_ta_ye. B: O ----w ye ---- ta_ye.

CYCLE 4

Instructeur: Enseigner ce cycle en vous servant de votre classeur.

M-1 O ye kalan fɔ̀lɔ̀_ye. That's the first lesson.
O ye kalan filanan_ye. That's the second lesson.
O ye kalan sabanan_ye. That's the third lesson.
O ye kalan naaninan_ye. That's the fourth lesson.
O ye kalan duurunan_ye. That's the fifth lesson.
O ye kalan wɔ̀ɔrɔ̀nan_ye. That's the sixth lesson.
O ye kalan wolonwulanan_ye. That's the seventh lesson.
O ye kalan seginan_ye. That's the eighth lesson.
O ye kalan kɔ̀nɔ̀ntɔ̀nnan_ye. That's the ninth lesson.
O ye kalan tannan_ye. That's the tenth lesson.

C-1 A: Nin ye kalan jumèn ye? Which lesson is this?
B: O ye kalan ---- ye.

C-2 A: An bè kalan sabanan_na wa?
B: Ayi, an tè kalan sabanan_na. An bè kalan kɔ̀nɔ̀ntɔ̀nnan de la.
A: An bè kalan jumèn na?
B: An bè kalan ---- na.

Instructeur: Poser ces questions au début de chaque leçon pour travailler les chiffres ordinaux.

CYCLE 4 (Continued)

C-3	A:	I ni cè.	Greetings.
	B:	Nba, i ni cè.	Greetings.
	A:	Jòn_bè biro_kònò?	Who's in the office?
	B:	Fanta de bè biro_kònò.	Fanta's in the office.
	A:	Fanta ye jòn_ye?	Who is Fanta?
	B:	Kuntigi_muso de don.	She's the director's wife.
	A:	A bè cogo di?	What does she look like?
	B:	Muso finman jamanjan_don. A kolo_ka kunba dòoni.	She's a tall, dark woman. She's a little heavy.
	A:	Mobili b'a bolo wa?	Does she have a car?
	B:	Òwò, a ka mobili_ye bilenman_ye.	Yes, her car is the red one.
	A:	O muso in de don wa? A n'a cè ye mògò nyumanbaw ye.	So that's the woman? She and her husband are really good people.

DIALOGUES FOR PRACTICE

1.	A:	Mobili jèman in ye jòn_ta_ye?	Whose is this white car?
	B:	Keyita ta_don.	It's Keita's.
	A:	Sabara finmanw dun?	And what about the black shoes?
	B:	Bari taw don.	They are Barry's.
2.	A:	Kalan filanan_bè mun kan?	What is the second lesson about?
	B:	Kalan filanan bè foliw kan.	The second lesson is on the greetings.
	A:	Kalan seginnan_dun?	And what about the eighth lesson?
	B:	Kalan seginnan_bè cogoya tògòw kan.	The eighth lesson is on the adjectival verbs.
	A:	Kalan wòorònan_b'i bolo wa?	Do you have the sixth lesson?
	B:	Ayi, a tè n'bolo.	No, I don't have it.
3.	A:	Nin moto belebeleba in bè jòn_bolo?	Who owns this big car here?
	B:	A bè Bari de bolo.	Barry owns it. (It's Barry who owns it.)
	A:	Dulòki ninw dun?	And what about these shirts here?
	B:	Ninw fana ye Bari ta_ye.	These are also Barry's.
4.	A:	O mobili_ye jòn_ta_ye?	Whose is that car there?
	B:	O ye kuntigi_ta_ye.	That's the director's.
	A:	O motow ye jòn_ta_ye?	Whose are those mobylettes there?
	B:	Olu ye karamògòw ta_ye.	Those are the teachers'.

EXERCISES

SUBSTITUTION

1. Ninw y'ale ta ye.
   olu ----------.
   ------ Bari ----.
   ------ Musa ----.
   ------ olu -----.
   ninw ----------.
   ------ anw -----.
   ------ ne ------.
   ------ e -------.
   ------ aw ------.
   olu ----------.
   ------ Madu ----.
   ------ olu -----.
   ------ ale -----.

2. Muso nyuman don.
   ---- surun ----.
   cè ----------.
   ---- belebele---.
   so ----------.
   biro ----------.
   ---- fitini ----.
   ---- jèman -----.
   mobili ---------.
   ---- finman ----.
   moto ----------.
   ---- bilenman---.
   ---- teliman ---.
   nègèso ---------.

TRANSFORMATION

1. A: Nin mobili jèman in.

   Ale ta.
   Olu ta.
   Ne ta.
   So in.
   So belebele.
   Mali duguba.
   Aw ta.
   O sabara.

   B: Nin mobili jèman ninw.

   Ale taw.
   Olu taw.
   Ne taw.
   So ninw.
   So belebelew.
   Mali dugubaw.
   Aw taw.
   O sabaraw.

2. Nin dute ka gonin.
   Nin muso ka nyi.
   Nin cè ka surun.
   Nin den ka jan.
   Nin ji ka suman.
   Nin namasa ka di.
   Nin nsaban ka kumun.
   Nin woro ka kunan.
   Nin wari ka ca.
   Nin sòngò ka gèlèn.
   Nin biro ka dògòn.
   Nin santiri ka bon.
   Nin dulòki ka sani.

   Dute gonin (man) don.
   Muso nyuman don.
   Cè surun don.
   Den jamanjan don.
   Ji suman don.
   Namasa duman don.
   Nsaban kumun don.
   Woro kunaman don.
   Wari caman don.
   Sòngò gèlèn don.
   Biro fitini don.
   Santiri belebele don.
   Dulòki saniman don.

EXERCISES (Continued) - TRANSFORMATION/COMBINATION

A:	B:
N'ka mobili_bè santiri_kèrèfè. O mobili_ka teli.	N'ka mobili teliman_bè santiri kèrèfè.
Sogo_bè tabali_kan. O sogo_ka di.	Sogo duman_bè tabali_kan.
Ji_bè buteli_kònò. O ji_ka suman.	Ji suma_bè buteli_kònò.
Sènèkèla_bè Baginda. O sènèkèla_ka farin.	Sènèkèla fari(man)_bè Baginda.
Jakuma_bè sigilan_ju kòrò. O jakuma_ka dògòn.	Jakuma fitini_bè sigilan_jukòrò.
Mògòw bè suguba_la. Mògò_ka ca.	Mògò caman bè suguba_la.
Cè_bè baara yòrò_la. O cè_ka bon.	Cè belebeleba_bè baarakèyòrò_la.

NOTES

1. The most important new point in this Unit is the noun modifier form of adjectives. In Unit VIII, adjectival verbs were introduced where ka was the auxiliary particle that preceded the adjectival verb. In this lesson, we have seen that some of these adjectives take the suffix -man when they are used to modify a noun:

mobili_ka teli	mobili teliman_don

2. When the noun being modified is a plural form, the plural marker -w does not occur after the noun but rather occurs after the modifier. Thus, the plural noun sabaraw "shoes", when modified by finman "black", is:

sabara finmanw	black shoes

3. The demonstratives nin and o. As in English and many other languages, the Bambara demonstratives can be used to modify a noun or may be used as pronouns:

modifier:	nin mobili_ka teli
pronoun:	nin ka teli

When serving as modifiers, the demonstratives may either precede or follow the noun, or they may both precede and follow the noun, in which case the demonstrative is emphasized (that there, this here.)

Nin mobili	This car
Mobili nin or mobili in	This car
Nin mobili in	This car here

NOTES (Continued)

When the plural marker -w occurs, nin and o preceding the noun are unaffected:

nin musow	these women
o musow	those women

Only the demonstrative nin can follow the noun when the plural marker w is present, and it cannot occur in its reduced form -in. This is the most common form.

muso ninw	these women

The form written: ninw is pronounced in most dialects as if it were written:

ninnu	[_ ˋ]
muso ninw	[_ ¯ _ ˋ]

The plural forms of nin and o when they occur as pronouns are:

ninw	[_ ˋ]
olu	[_ ˋ]

The demonstrative slot is at the end of the noun phrase just before the plural marker which is at the very end. Adjectives will then precede the demonstrative.

Noun	+ Adjective	+ Demonstrative	+ Plural
mobili	belebele	nin	w

It is important to not confuse the demonstratives nin and o with "this" and "that" in English. In Bambara, nin is used as a locative demonstrative for situations where in English we would use both "this" and "that". On the other hand, o is used to mark a noun that has already been referred to in the speech context. In this sense, it is similar to some of the uses of "that" in English.

A: Baba bè Fanta fè.	A: Baba likes Fanta.
B: O muso man nyi.	B: That woman is no good.

4. In several instances in this Unit we used the suffix ba on both nouns and noun modifiers. For example:

1. Mali_duguba_don.	It's Mali's biggest town.
2. Muso nyumanba_don.	She's a very pretty woman.
3. Mògò jamanjanba don.	He (she) is a very tall person.

NOTES (Continued)

In the first example, ba is used to mean "big" or "biggest". In the second and third examples it intensifies the meaning of the adjective.

5. Ordinal numbers

The ordinal numbers in Bambara are formed by adding the suffix -nan to the regular cardinal numbers. The only exception to this is "first", which is fòlò.

fòlò	first
filanan	second
sabanan	third
naaninan	fourth
duurunan	fifth
wòorònan	sixth
wolonwulanan	seventh
seginnan	eighth
kònòntònnan	ninth
tannan	tenth

etc.

When used alone, they retain their original tones, but when modifying a noun, they follow the tone rules for noun compounds like other adjectives.

VOCABULARY

bara n.	naval
binyè n.	liver
biyè n.	vagina
bo n.	excrement
boda (bo-da) n.	anus (excrement-mouth)
bolo n.	arm
bolonkòni (bolo-nkòni) n.	finger
bonbon n.	chin
bonbonsi (bonbon-si) n.	beard (chin-hair)
bu n.	boneless flesh
sogobu (sogo-bu) n.	muscle (meat-flesh)
cògò di?	how? in what manner?
A bè cògò di?	What is he like?
da n.	mouth
daji (da-ji) n.	saliva (mouth-water)
dakala (da-kala) n.	jaw (mouth-handle)
dawolo (da-wolo) n.	lips (mouth-skin)
nyèda (nyè-da) n.	face (front-mouth)
dafuruku n.	cheek
dèsè n.	calf
disi n.	chest

VOCABULARY (Continued)

dorobara n.	testicles
dusukun (dusu-kun) n.	heart (heart-head)
fari n.	the body
farikolo (fari-kolo) n.	the body (body-bone)
fasa	nerve
fiye n.	bile
fogonfogon n.	lung
fɔrɔ n.	penis
galaka n.	side
gɛnɛnkala n.	shin
joli n.	blood
jolisira (joli-sira) n.	vein (blood-path)
jukunan n.	bottom, buttocks
jumɛn	which?
kaari n.	spit
kamanankun (kaman-kun) n.	shoulder (shoulder-head)
kamankɔrɔla (kaman-kɔrɔla) n.	armpit (shoulder-underneath)
kan n.	neck, voice, language, sound
kilibara n.	testicles
kolo	bone
kɔ n.	back
kɔkolo (kɔ-kolo) n.	spine (back-bone)
kɔgɔ n.	chest
kɔnɔ n.	stomach
kunbɛrɛ n.	knee
kuncɛ (kun-cɛ) n.	skull
kungolo (kun-kolo) n.	head (head-bone)
kunsɛmɛ (kun-sɛmɛ) n.	brain
kunsigi (kun-sigi) n.	hair (head-hair)
kunsigi jɛ n.	gray or white hair
nɛn n.	tongue
ngɔnɔ n.	throat
nogo n.	intestines
nɔnkɔnkuru n.	elbow
nun n.	nose
nyɛ n	eye
nyɛkansi (nyɛ-kan-si) n.	eyebrow (eye-on-hair)
nyɛkɔrɔsi (nyɛ-kɔrɔ-si) n.	eyelash (eye-under-hair)
nyɛda (nyɛ-da) n.	face (front-mouth)
nyɛgɛnɛ n.	urine
nyɛgɛnɛbara (nyɛgɛnɛ-bara) n.	bladder (urine-gourd)
nyin n.	teeth
sɛn n.	leg
sɛnkɔni (sɛn-kɔni) n.	toe
sɛtɛgɛ (sɛn-tɛgɛ) n.	foot
sɛnkuru	ankle
si n.	body hair
sin n.	breast

VOCABULARY (Continued)

sogobu (sogo-bu) n.	muscle (meat-flesh)
solo n.	hip
sɔ̀ni n.	fingernail
sugu	kind, type, sort
sumu	dental cavity
sun n.	sole of foot
tègè n.	hand, palm, foot
tègèkɔ̀nɔ̀na (tègè-kɔ̀nɔ̀na) n.	palm (hand-inside)
ten n.	forehead
tɔ̀gɔ̀ n.	pelvis
tulo n.	ear
wolo n.	skin
woro n.	thigh

ADJECTIVE	ADJECTIVAL MODIFIER	
bilen	bilenman, bilen	red
bon	belebele	big, large, fat
ca	caman	many, numerous
di	duman	good, agreeable, tasty
dɔ̀gɔ̀n	fitini, ni, dɔ̀gɔ̀man	little
farin	farinman, farin	ardent, strong, audacious
fin	finman, fin	black
finyè	finyèman	light
fisa		better
gan	gan	hot
gèlèn	gèlènman, gèlèn	hard, expensive, difficult
girin	girinman, girin	heavy
go	goman, go	bad (of food)
goni	goniman, gonin	hot
kalan	kalanman, kalan	hot
kan	kanyaman	same, equal
kegun	kegunman, kegun	clever
kènè	kènèman	well, healthy
kisè	kisè	brave, courageous
kolon	kolon	incapable, worthless
kɔ̀rɔ̀	kɔ̀rɔ̀	old
kumun	kumun	sour
kunan	kunanman, kunan	bitter
jan	jamanjan, jan	long, tall, far
jè	jèman, jè	white, clean
jugu	juguman, jugu	bad, mean
magan	maganman, magan	soft, loose
misèn	misènman, misèn	small, thin
nɔ̀gɔ̀n	nɔ̀gɔ̀nman, nɔ̀gɔ̀n	easy, cheap
nyi	nyuman	good, nice
suman	suman	cold
surun	surunman, surun	short, near
teli	teliman, teli	fast
timi	timiman, timi	sweet

ASSIGNMENTS

1. Find out what kind of vehicles are owned or used by the various employees of the Peace Corps: cars, mobylettes and bicycles. Report back to class with the person's name, what he owns or uses, and what color it is. For the colors, use the noun modifier form of the adjectival verbs. After presenting your report ask questions of your fellow students on this subject.

2. Write up a physical description of at least four employees of the Peace Corps: teachers and/or workers. Using the noun modifier forms, tell whether they are tall men or short men, fat or skinny, big or little, and hardworking or lazy. Present the results to the class and then ask questions on the subject.

3. Visit 2 or 3 different market places in Bamako. For each market, record whether it's a big or a small one, whether there are lots of people there or not, whether things are expensive or cheap, etc. In short, describe each one of the markets visited. Present the results to the class and then ask questions on the subject.

4. Using a sketch or a photo, give a physical description of the members of your family. Use the noun modifier forms of the adjectival verbs.

UNIT X

Nsiirin: Mògò s'i numanbolo sin i ka so_da_ma.

Mògò_bè taama, i bè segin ka ɲunuma

Introduction to the Bambara verb

Present/habitual

A reflexive verb

Transitive and intransitive

Basic command form/imperative

CYCLE 1

Instructeur: le dessin 61

M-1	ka kalan_kè	to study
	N'bè kalan_kè.	I study.
	A bè kalan_kè.	He studies.
	An bè kalan_kè.	We study.
	U bè kalan_kè.	They study.
C-1	A: I bè mun kè?	What do you do?
	B: N'bè kalan_kè.	
	A: A bè mun kè?	
	B: A bè kalan_kè.	
	A: Aw bè mun kè?	
	B: An bè kalan_kè.	
	A: U bè mun kè?	
	B: U bè kalan_kè.	
C-2	A: I bè kalan_kè (wa)?	
	B: Òwò, n'bè kalan_kè.	
	A: Ale dun? Ale fana bè kalan_kè?	
	B: Òwò, ale fana bè kalan_kè.	
C-3	A: I bè kalan_kè min?	
	B: N' bè kalan_kè santiri la.	
	A: Ale dun? A bè kalan_kè min?	
	B: A bè kalan_kè dugu_kònò.	
M-3	Ayi, n'tè kalan_kè dugu_kònò.	No, I don't study in town.
	N'bè kalan_kè santiri_la.	
	Ayi, a tè kalan_kè santiri_la.	No, he doesn't study at the center.
	A bè kalan_kè dugu_kònò.	
C-4	A: I bè kalan kè dugu_kònò (wa)?	
	B: Ayi, n'tè kalan_kè dugu_kònò. N'bè kalan_kè santiri_la.	
	A: A bè kalan_kè santiri_la (wa)?	
	B: Ayi, a tè kalan_kè santiri la. A bè kalan_kè dugu_kònò.	
M-4	ka baara_kè.	to work
	Kuntigi_bè baara_kè biro_la.	The director works in the office.
	Keyita bè baara_kè biro_la.	Keita works in the office.

CYCLE 1 (Continued)

C-5 A: Kuntigi_bè mun kè biro_la?
B: Kuntigi_bè baara_kè biro_la.

A: Keyita dun?
B: Keyita fana bè baara_kè biro_la.

C-6 A: Keyita bè kalan_kè yan (wa)?
B: Ayi, Keyita tè kalan_kè yan.
A bè baara_(de) kè yan.

A: E dun? E fana bè baara_kè yan?
B: Ayi, n'tè baara_kè yan. N'bè kalan (de) kè yan.

C-7 A: I bè baara_kè min?
B: N'bè baara_kè Mali_la.

CYCLE 2

Instructeur: Enseigner ce cycle en vous servant des dessins 30, 34, 61.

M-1	ka bamanankan_kalan	to study Bambara
	N'bè bamanankan_kalan.	I study Bambara.
	A bè tubabukan_kalan.	He studies French.
	U bè kɔ̀rɔ̀bɔ̀rɔ̀kan_kalan.	They study Songhai.
	Bari bè fulakan_kalan.	Barry studies Fula.

C-1 A: I bè mun kalan?
B: N'bè bamanankan_kalan.

A: A bè mun kalan?
B: A bè tubabukan_kalan.

A: U bè mun kalan?
B: U bè kɔ̀rɔ̀bɔ̀rɔ̀kan_kalan.

A: Bari bè mun kalan?
B: Bari bè fulakan_kalan.

C-2 A: I bè tubabukan_kalan (wa)?
B: Ayi, n'tè tubabukan_kalan, n'bè bamanankan (de) kalan.

A: Ale fana bè bamanankan_kalan (wa)?
B: Ayi, ale fana tè bamanankan_kalan. A bè tubabukan (de) kalan.

CYCLE 3

Instructeur: le dessin 38.

M-1	ka --- sèbèn	to write ---
	N'bè lètèrè_sèbèn.	I write letters.
	Karamɔ̀gɔ̀_bè bamanankan_sèbèn tabulo_la.	The teacher writes Bambara on the blackboard.

CYCLE 3 (Continued)

C-1 A: I bè mun sèbèn?
B: N'bè lètèrè_sèbèn.
A: Karamògò_dun? A bè mun sèbèn?
B: A bè bamanankan_sèbèn.
A: A b'a sèbèn min?
B: A b'a sèbèn tabulo_la.

C-2 A: I bè lètèrè_sèbèn tabulo_la (wa)?
B: Ayi, n'tè lètèrè sèbèn tabulo_la.
N'bè lètèrè_sèbèn sèbèn-fura_kan.

A: Karamògò_bè bamanankan_sèbèn sèbèn-fura kan (wa)?
B: Ayi, a tè bamanankan_sèbèn sèbèn-fura kan.
A bè bamanankan_sèbèn tabulo_la.

M-1	ka bò	to come from
	An bè bò Ameriki.	We come from America.
	U bè bò Mali_la.	They come from Mali.

C-1 A: Aw bè bò Ameriki (wa)?
B: Òwò, an bè bò Ameriki.
A: Karamògòw dun? U bè bò min?
B: U bè bò Mali_la.

C-2 A: Aw bè bò min?
B: An bè bò Ameriki.
A: Karamògòw bè bò min?
B: U bè bò Mali_la.

M-2 N'bè bò New York.
N'bè bò ---.
Ali bè bò Segu.
Bari bè bò ----.

C-3 A: I bè bò dugu jumèn_na?
B: N'bè bò ----.
A: Bari dun? A bè bò dugu jumèn na?
B: Bari bè bò Los Angeles.

Instructeur: Travailler ce cycle encore avec des noms des gens dans la salle de classe, etc.

CYCLE 5

M-1	ka taa	to go
	N'tè taa yòrò si.	I'm not going anywhere.
	A bè taa dugu_kònò.	He is going into town.

CYCLE 5 (Continued)

C-1 A: I bè taa min? — Where are you going?
B: N'tè taa yòrò si.
A: Ale dun? A bè taa min? — What about him? Where is he going?
B: A bè taa dugu_kònò.

M-2 O kò, an bè taa so. — After that, we are going home.
O kò, u fana bè taa so. — After that, they too are going home.

C-2 A: Bamanankan-kalan_kò, aw bè taa min?
B: An bè taa so.
A: Olu dun? U bè taa min?
B: Olu fana bè taa so.

C-3 A: Bamanankan-kalan_kò, karamògòw bè taa min?
B: Karamògòw bè taa so.
A: Kalandenw dun?
B: Olu fana bè taa so.

C-4 A: Baara kò, Keyita bè taa min?
B: Keyita bè taa so.
A: Kuntigi_dun?
B: Ale fana bè taa so.

CYCLE 6

Instructeur: Les dessins 34, 37, 39.

M-1 k'i sigi — to sit down
Kamara b'i sigi dèbèn_kan. — Camara sits down on the mat.
N'bè n'sigi duguma. — I sit down on the ground.
An b'an sigi sigilan_kan. — We sit down on chairs.
Kulubali ni Dunbiya, u b'u sigi dèbèn_kan. — Coulibaly and Doumbia sit down on mats.

C-1 A: Aw b'anw sigi mun kan? — What do you sit down on?
B: An b'an sigi sigilan_kan.
A: E dun?
B: N'bè n'sigi duguma.
A: Kamara dun?
B: A b'i sigi dalan_kan.
A: Kulubali ni Dumbiya dun?
B: U b'u sigi dèbèn_kan.

C-2 A: Karamògò_b'i sigi mun kan kalanso_kònò? — The teacher, what does he sit down on in the classroom.
B: Karamògò_t'i sigi kalanso_kònò. — The teacher doesn't sit down in the classroom.

CYCLE 6 (Continued)

C-3 A: I b'i sigi --- kan wa?
B: Owò, n'bè n' sigi --- kan.

C-4 A: I t'i sigi?
B: N'bè n'sigi.

C-5 A: I b'i sigi --- kan wa?
B: Ayi, n'tè sigi --- kan. N'bè n'sigi --- kan.

CYCLE 7

Instructeur: Tous les élèves doivent jouer le rôle du maître pour bien travailler ce cycle. Vous aurez donc à échanger vos rôles. Exiger les actions commandées. Dessins 34, 61.

M-1	Wuli!	Get up!
	N'bè wuli.	I'm getting up.
C-1	A: Wuli!	
	B: N'bè wuli.	
M-2	Taa tabulo_la!	Go to the blackboard!
	N'bè taa tabulo_la.	I'm going to the blackboard.
C-2	A: Taa tabulo_la!	
	B: N'bè taa tabulo_la.	
M-3	I sigi!	Sit down!
	N'bè n'sigi.	I'm sitting down.
C-3	A: I sigi!	
	B: N'bè n'sigi.	
M-4	--- nyininka!	Ask ---- !
	N'bè --- nyininka.	I am asking ---. (I'll ask ---.)
C-4	A: --- nyininka!	
	B: N'bè --- nyininka.	
M-5	A fò tuguni!	Say it again!
	N'b'a fò tuguni.	I'm saying it again. (I'll say it again.)
C-5	A: A fò tuguni!	
	B: N'b'a fò tuguni.	
M-6	Segin a kan!	Repeat it!
	N'bè segin a kan.	I'm repeating it.
C-6	A: Segin a kan!	
	B: N'bè segin a kan.	

CYCLE 8

M-1 mèn — to hear, understand, speak a language
N'bè angilekan_mèn. — I speak English (I hear English).
N'tè bamanankan_mèn kosèbè. — I don't speak Bambara very well.

C-1 A: I bè angilekan_mèn wa?
B: Owò, n'bè angilekan_mèn.
A: Bamanankan_dun?
B: N'tè bamanankan_mèn kòsèbè.

C-2 A: Jòn bè angilekan_mèn yan?
B: --- ni --- ni --- bè angilekan_mèn.

C-3 A: Kamara bè angilekan_mèn wa?
B: Ayi, a t'a mèn, a bè bamanankan_ni tubabukan de mèn.

DIALOGUE

A: Aw ni ce. — A: Greetings.
B: Nba, i ni ce. — B: Nba, greetings.
A: Aw ka kènè wa? — A: How are you?
B: Tòorò_si_tè. — B: We are fine.
A: An bè mun kè bi? — A: What are we doing today?
B: An bè kalan_kè. — B: We are going to study.
A: An bè mun kalan? — A: What are we going to study.
B: An bè bamanankan_kalan. — B: We are studying Bambara.
A: Aw bè bamanankan_mèn? — A: Do you speak Bambara?
B: Owò, an b'a mèn dòoni. — B: Yes, we speak it a little.
A: Bamanankan-kalan_kò, aw bè taa min? — A: After studying Bambara, where are you going?
B: An bè t'an sigi jirisun_kòrò. — B: We go and sit down under the tree.
A: O kò, aw bè mun kè? — A: After that, what are you going to do?
B: O kò, an bè lètèrèw sèbèn. — B: After that, we are going to write letters.

DIALOGUES FOR PRACTICE

1. A: I t'i sigi yan wa? — A: Won't you sit down here?
B: Owò, n'bè n'sigi yan. — B: Yes, I'll sit down.
A: I terikè dun? A tè bamanankan_mèn? A t'i sigi? — A: And your friend? Does he understand Bambara? Won't he sit down?
B: A tè bamanankan_mèn. A b'i sigi. — B: He doesn't understand Bambara. He'll sit down.

DIALOGUES FOR PRACTICE (Continued)

2.	A:	N'bè bamankan_kalan.	A:	I study Bambara.
	B:	Segin a kan? I bè mun kalan?	B:	Go back over that! What do you study?
	A:	N'bè bamanankan_kalan.	A:	I study Bambara.
	B:	A ka nyi. A fò tuguni!	B:	Good! Say it again!
	A:	N'bè bamanankan_kalan.	A:	I study Bambara.
	B:	A ka nyi. Bari nyininka!	B:	That's good! Ask Bari!
	A:	Bari, i bè mun kalan?	A:	Barry, what do you study?

TEXT

Bari ni karamògò_bè kalanso_kònò santiri_la. Bari bè kalan_kè don o don. Bari bè bamanankan_kalan. Karamògò_bè Bari nyininka fèn caman na. Karamògò_bè Bari dege bamanankan_na. U bè kuma caman fò. Karamògò_b'a fò: "I sigi"! "Wuli!" "Taa tabulo la!" Bamanankan_ka gèlèn Bari ma, nka a hakili_ka di. A bè bamanankan_mèn sòoni.

TRANSLATION

Barry and the teacher are in the classroom at the center. Barry studies every day. Barry is studying Bambara. The teacher asks Barry lots of things. The teacher is teaching Barry to speak Bambara. They do a lot of talking together. The teacher says: "Sit down!", "Stand up!", "Go to the blackboard!" Bambara is difficult for Barry but he is smart. He will understand Bambara very soon.

QUESTIONS

1.	Bari ni karamògò bè min?	5.	Karamògò_bè jòn_dege bamanankan_na?
2.	Bari bè tubabukan_kalan (wa)?	6.	Bari hakili_ka di wa?
3.	Bari bè mun kalan?	7.	Bari bè mun kè don o don?
4.	Bari bè bamanankan_mèn wa?		

EXERCISES

SUBSTITUTION

1.	N'bè taa dugu_kònò.	2.	N'bè n'sigi sigilan_kan.
	--bò - - - - - - -.		a - - - - - - - - - - -.
	- - - - -santiri_la.		u - - - - - - - - - - -.
	- taa - - - - - - -.		i - - - - - - - - - - -.
	- - - - so.		an - - - - - - - - - -.
	- - - - kalanso_kònò.		aw - - - - - - - - - -.
	- n'sigi - - - - - .		i - - - - - - - - - - -.
	- bò - - - - - - - .		a - - - - - - - - - - -.
	- - - - biro_la.		u - - - - - - - - - - -.
	- baara_kè - - - - .		aw - - - - - - - - - -.
	- lètèrè_sèbèn - - .		an - - - - - - - - - -.
	- - - - kènèma.		a - - - - - - - - - - -.
	- kalan_kè - - - - .		n' - - - - - - - - - -.
	- - - - kalanso_kònò		a - - - - - - - - - - -.

EXERCISES (Continued) TRANSFORMATION

1. A: U bè taa dugu_kònò.
   B: U tè taa dugu_kònò.

   N'bè bò Mali la.
   A bè baara_kè Segu.
   An bè kalan_kè biro_la.
   A bè bamanankan_mèn.
   I bè sèbènni_kè tabulo_la.
   Karamògò_bè bò Bamakò.
   A muso_bè taa so.
   Kalandenw bè taa Moti.
   Keyita b'i sigi tabali_kan.
   N'bè n'sigi duguma.
   U b'u sigi kalanso_kònò.
   Karamògò_bè Bari nyininka.

2. A: I bè bò Bamakò.
   B: I bè bò Bamakò (wa)?

   Aw t'aw sigi.
   A b'i sigi.
   Aw bè bamanankan_fò.
   I tè bamanankan_mèn.
   I bè lètèrè sèbèn.
   A muso_bè bò yan.
   Keyita bè baara kè.
   I bè taa dugu_kònò.
   Karamògòw bè taa kalanso_kònò.
   Keyita muso_tè bò Ameriki.
   Nin takisi_bè taa dugu_kònò.
   Karamògò_b'i nyininka.

QUESTIONS

1. I bè bamanankan_kalan (wa)?
   I bè bamanankan_fò wa?
   I bè bamanankan_mèn wa?
   Karamògò_b'i dege bamanankan_ na wa?
   I bè bò Ameriki wa?
   Keyita bè bò Ameriki (wa)?
   Keyita bè bamanankan_kalan wa?
   I terikè_bè bò Ameriki wa?
   I ka karamògò_bè bò Ameriki wa?
   I bè fulakan_kalan wa?
   Aw bè baara_kè Mali la wa?
   Karamògò_b'i sigi kalanso_ kònò wa?
   I b'i sigi tabali_kan wa?

2. I bè mun kalan santiri_la?
   I b'i sigi min kalanso_kònò?
   I bè mun fò kalanso_kònò?
   I bè lètèrè sèbèn min?
   I bè kalan_kè min?
   Keyita bè baara_kè min?
   I bè bò min?
   Keyita bè bò min?
   Karamògòw bè bò min?
   I bè bò dugu jumèn na?
   Karamògò_bè jòn_nyininka kalanso_ kònò?
   Karamògò_bè mun sèbèn tabulo_kan?
   Keyita b'i sigi mun kan?
   Jòn_bè taa dugu_kònò bamanankan_ kalan_kò?

NOTES

1. In the first nine units, we examined types of sentences in which there was no verb. In this unit, we see the two major sentence types that contain verbs: transitive sentences in which an object precedes the verb and intransitive sentences in which no object precedes the verb.

Transitive:	Noun	+	Auxiliary	+	Noun	+ Verb
Intransitive:	Noun	+	Auxiliary	+	Verb	

In Bambara, every verb can occur in intransitive constructions. Some verbs do not occur commonly in transitive constructions.

NOTES (Continued)

2. Reflexive verbs are those which have both subjects and objects referring to the same person. In reflexive constructions in English we use special object pronouns: myself, yourself, herself, etc. In Bambara, the only difference between reflexive and ordinary transitive verbs is that sometimes the third person object noun can be i in reflexive constructions.

A b'i sigi.	He sat (himself) down.

All of the verbs that can occur in transitive reflexive constructions can also occur with very closely the same meaning in intransitive constructions.

A b'i sigi.	He sits down.
A bè sigi.	

3. Imperatives (commands) were also introduced in this Unit. Imperatives are formed by simply omitting the subject of the sentence. No auxiliaries are used.

4. Bè/tè is the auxiliary element for the present in Bambara. This should be very easy for you since it is identical to the auxiliaries used with locative constructions.

What we refer to as the present in Bambara can be used in a variety of ways. Some of the most important uses:

1. Present actions that are either in process or about to be done.
2. Habitual actions, things done regularly or all the time.
3. Immediate and near future actions.

You will be exposed to all of these uses of the bè/tè form in the units to come. You may have already noticed that even in this Unit, the bè/tè form does not always translate into the same tense in English. This should serve as another reminder not to rely too heavily on translation.

5. The verb kè has many meanings: "to do, make, cause, happen, occur." In this unit it was used as a transitive verb, meaning "do". For example:

ka kalan kè.	"to do studying", to study
ka baara kè	"to do work", to work

The particle ka is in some ways equivalent to the "to" in English which makes infinitives. In the above two examples kalan is a noun meaning "studying" and baara is a noun meaning "work". Both are direct objects

NOTES

of the verb kè. In Bambara, the direct object occurs before the verb and not after it as in English. Thus, the ordering of the elements in a simple transitive Bambara sentence with a verb is as follows:

SUBJECT	AUXILIARY	DIRECT OBJECT	VERB
Ali	bè/tè	baara_	kè

"Ali works / Ali doesn't work"

6. The verb ko that appeared once in the text means "to say". It is a defective verb (one which does not have all tenses) very frequently used in Bambara. It does not take any auxiliary elements.

7. The verbs of motion in Bambara are somewhat different in meaning from their counterparts in English. Expressions like "come out, go out, bring out, take out" not only refer to a particular action, but they also refer to the position of the speaker in relation to the motion. In Bambara most verbs of motion are not speaker-oriented. Bɔ̀ for example can mean "come out" or "go out" when used intransitively. When used transitively it can mean "take out" and "bring out".

VOCABULARY

baara n. and v.	work
bamanankan (bamana-kan) n.	Bambara language (Bambara-sound)
bɔ̀ v.	leave, go out, come from, come out, go out
dege v.	to teach ---; to learn ---
N'bè bamanankan_dege.	I'm learning Bambara.
don o don	every day
fɔ̀ v.	say, speak, tell
fulakan (fula-kan) n.	Peulh language
hakili n.	mind, spirit, thought
kalan n. and v.	study, learn, read
kè v.	do, make
kòròbòròkan n.	Songhai language
kuma n. and v.	speech, speak
lètèrè n.	letter
sèbèn v.	write
sèbènfura n.	sheet of paper (write-leaf)
sèbènni (seben-ni) n.	writing (write-ing)
segin v.	return, go back
segin X kan	repeat X, do X again
tubabukan (tubabu-kan) n.	French language (European-sound)
tuguni	again
wuli v.	get up, rise up

ASSIGNMENTS

1. Interview at least 3 employees of the Peace Corps, teachers and office people. Report back to the class in your best Bambara, the following information on each person:

name	what languages he speaks
where he comes from	how well he speaks each one

2. Do the same thing as in 1. above, only with 3 of your fellow trainees. Add to your report also: what languages he studies.

3. Write a paragraph describing:

1. your name
2. your profession
3. where you work
4. what languages you're learning
5. what languages you already speak
6. how well you speak all of the languages mentioned in 4) and 5).

UNIT XI

Nsiirin: Jirikurun_mana mèn ji_la cogo o cogo, a tè kè bama ye.

Mògò_na kun_ka fisa i yèrè ye.

Habitual expressions

Mana: the hypothetical future

Infinitival ka: conjoining verb phrases

Ka sòrò

Sòrò

X o X: "whatever" constructions

Tila X la

A note on passives

CYCLE 1

Instructeur: En vous servant des dessins 32, 33, 34, 35, 39, enseigner ces cycles.

M-1		N'bè kunun lèrè wolonwula la.	I wake up at 7:00.
C-1	A:	I bè kunun lèrè_jumèn?	What time do you get up?
	B:	N'bè kunun lèrè 7 la.	
M-2		N'mana kunun, n'bè n'ko.	As soon as I get up, I wash.
		A mana kunun a b'i ko.	As soon as he gets up, he washes.
C-2	A:	I mana kunun, i bè mun kè?	As soon as you get up, what do you do?
	B:	N'mana kunun, n'bè n'ko.	
	A:	Musa dun? A mana kunun, a bè mun kè?	
	B:	A mana kunun, a b'i ko.	
M-3		O kò, n'bè dumuni_kè.	After that, I eat.
		N'bè furufuru_kè daraka_ye.	I eat fritters for breakfast.
C-3	A:	O kò, i bè mun kè?	After that, what do you do?
	B:	O kò, n'bè dumuni_kè.	
	A:	I bè mun dun?	What do you eat?
	B:	N'bè furufuru_kè daraka_ye.	
C-4	A:	Aw bè kunun lèrè jumèn_na?	What time do you get up?
	B:	An bè kunun lèrè 6 la.	
	A:	Aw mana kunun, aw b'aw ko wa?	As soon as you get up, do you wash?
	B:	Òwò, an mana kunun, an b'an ko.	
	A:	O kò, aw bè dumuni_kè wa?	After that, do you eat?
	B:	Òwò, o kò, an bè dumuni_kè.	
	A:	Aw bè furufuru_kè daraka_ye wa?	Do you eat fritters for breakfast?
	B:	Òwò, an bè furufuru_dun.	
	A:	Aw mana daraka_dun, aw bè taa min?	As soon as you eat breakfast, where do you go?
	B:	An mana daraka_dun, an bè taa kalanso_kònò.	
	A:	Aw bè mun kè kalanso_kònò?	What do you do in class?
	B:	An bè kalan_kè.	
	A:	Aw bè mun kalan?	What do you study?
	B:	An bè bamanankan_kalan.	

Instructeur: Refaire dans la troisième personne.

CYCLE 2

M-1	Sɔ̀gɔ̀ma o sɔ̀gɔ̀ma n'bè kalan_kè.	Every morning I study.
	Tilegan o tilegan, n'bè taa dumuni_kè.	Every noon, I go to eat.
	Wula o wula, n'bè segin kalanso_kɔ̀nɔ̀.	Every afternoon I go back to the classroom.
	Su o su, n'bè sunɔ̀gɔ̀ joona.	Every night I go to sleep early.
	Don_bèe_bè ten.	Every day is like that.
	N'bè nin de kè don o don.	That's what I do every day. (whatever day).
C-1	A: Sɔ̀gɔ̀ma o sɔ̀gɔ̀ma i bè mun kè?	Every morning, what do you do?
	B: Sɔ̀gɔ̀ma o sɔ̀gɔ̀ma, n'bè kalan_kè.	
	A: I bè mun kalan?	What do you study?
	B: N'bè bamanankan_kalan.	
	A: Tilegan o tilegan i bè mun ke?	Every noon what do you do?
	B: Tilegan o tilegan n'bè taa dumuni_kè.	
	A: Wula o wula i bè mun kè?	Every afternoon you get up to do what?
	B: Wula o wula n'bè segin kalanso_kɔ̀nɔ̀.	
	A: Su o su i bè sunɔ̀gɔ̀ joona wa?	Do you go to sleep early each night?
	B: Su o su n'bè sunɔ̀gɔ̀ joona.	
	A: Don_bèe_bè ten wa?	Are all the days like that?
	B: Ɔ̀wɔ̀, don_bèe bè tèn. N'bè nin de kè don o don.	
C-2	A: Sɔ̀gɔ̀ma_fè, i bè kunun k'i ko wa?	In the morning, do you get up and wash?
	B: Ɔ̀wɔ̀, sɔ̀gɔ̀ma_fè, n'bè kunun ka n'ko.	
	A: I man'i ko, i bè daraka_dun wa?	As soon as you wash do you eat breakfast?
	B: Ɔ̀wɔ̀, n'mana n'ko, n'bè daraka_dun.	
	A: O kɔ̀, i bè taa mun kè?	After that, what do you go do?
	B: O kɔ̀, n'bè taa kalan_kè.	

Instructeur: Refaire ce cycle dans la troisième personne en vous servant des noms des stagiaires qui ne sont pas dans la classe.

CYCLE 3

M-1	N'bè se kalanso_kɔ̀nɔ̀ lèrè 8 na.	I arrive in class at 8:00.
	Karamɔ̀gɔ̀_fana bè se kalanso_kɔ̀nɔ̀ lèrè 8 na.	The teacher also arrives in class at 8:00.

CYCLE 3 (Continued)

C-1 A: I bè se kalanso_kònò lèrè jumèn_na? — What time do you arrive in class?
B: N'bè se kalanso_kònò lèrè 8 na.
A: Karamògò_dun? — And what about the teacher?
B: Karamògò_fana bè se kalanso_kònò lèrè 8 na.

M-2 An mana se, an bè bamanankan_dègè. — As soon as we arrive, we learn Bambara.
Karamògò_mana se, a b'an dege bamanankan_na. — As soon as the teacher arrives, he teaches us Bambara.

C-2 A: Aw mana se, aw bè mun kè? — As soon as you arrive, what do you do?
B: An mana se, an bè bamanankan_dege.
A: Karamògò mana se, a bè mun kè? — As soon as the teacher arrives, what does he do?
B: Karamògò_mana se, a b'an dege bamanankan_na.

M-3 Karamògò_bè n'dege. — The teacher teaches me.
N'bè bamanankan_dege. — I learn Bambara.

C-3 A: Jòn_b'i dege? — Who teaches you?
B: Musa bè n'dege.
A: I bè mun dege? — What do you learn?
B: Olu dun? Jòn_b'u dege? — And them? Who teaches them?
A: Bakari b'u dege.

M-4 Midi mana se, an bè taa tilelafana_dun. — As soon as it's noon, we go eat lunch.
Midi mana se, n'tè to kalanso_kònò. — When it's noon, I don't stay in the classroom.

C-4 A: Midi mana se, i bè to kalanso_kònò wa? — When it's noon, do you stay in the classroom?
B: Ayi, midi mana se, n'tè to kalanso_kònò.
A: Midi mana se, aw bè taa min? — When it's noon, where do you leave for?
B: Midi mana se, an bè taa tilelafana_dun.
A: Karamògò_dun? — And the teacher?
B: Ale fana bè taa tilelafana_dun.

Instructeur: Refaire ce cycle à la troisième personne, singulier et pluriel.

CYCLE 4

Instructeur: les dessins 33, 35, 37, 39

M-1	Dumuni_kɔ̀, n'bɛ̀ n'da ka sunɔ̀gɔ̀.	After eating, I lie down to sleep.
	Ni sunɔ̀gɔ̀_tɛ̀ n'na, n'bɛ̀ n' lafinyɛ̀.	If I'm not sleepy, I just rest.
C-1	A: Dumuni_kɔ̀, i b'i de wa?	After eating, do you lie down?
	B: Ɔ̀wɔ̀, dumuni_kɔ̀, n'bɛ̀ n'da ka sunɔ̀gɔ̀.	
	A: Ni sunɔ̀gɔ̀_t'i la, i b'i lafinyɛ̀ wa?	If you're not sleepy, do you rest?
	B: Ɔ̀wɔ̀, ni sunɔ̀gɔ̀ tɛ̀ n'na, n'bɛ̀ n'lafinyɛ̀.	
M-2	N'bɛ̀ n'lafinyɛ̀ fo lɛ̀rɛ̀ 3.	I rest until 3:00.
	3 mana se, n'bɛ̀ wuli ka segin kalanso_kɔ̀nɔ̀.	As soon as it's 3:00, I get up and return to class.
	N'bɛ̀ to kalanso_kɔ̀nɔ̀ fo lɛ̀rɛ̀ 6.	I stay in the classroom until 6:00.
C-2	A: I b'i lafinyɛ̀ fo lɛ̀rɛ̀ jumɛ̀n_na?	You rest until what time?
	B: N'bɛ̀ n'lafinyɛ̀ fo lɛ̀rɛ̀ 3.	
	A: Lɛ̀rɛ̀ 3 mana se, i bɛ̀ wuli ka mun kɛ̀?	When it's 3:00, what do you get up and do?
	B: Lɛ̀rɛ̀ 3 mana se, n'bɛ̀ wuli ka segin kalanso_kɔ̀nɔ̀.	
	A: I bɛ̀ to kalanso_kɔ̀ fo lɛ̀rɛ̀ jumɛ̀n_na?	You stay in the classroom until what time?
	B: N'bɛ̀ to kalanso_kɔ̀nɔ̀ fo lɛ̀rɛ̀ 6.	
M-3	O kɔ̀, n'bɛ̀ n'ko tuguni.	After that, I wash again.
	N'bɛ̀ n'ko ka taa surɔ̀fana_dun.	I wash and go eat dinner.
C-3	A: O kɔ̀, i bɛ̀ mun kɛ̀?	What do you do after that?
	B: O kɔ̀, n'bɛ̀ n'kɔ̀ tuguni.	
	A: I b'i ko ka taa min?	You wash and go where?
	B: N'bɛ̀ n'ko ka taa surɔ̀fana_dun.	
M-4	Tuma_dɔ̀w, n'bɛ̀ taa dugu_kɔ̀nɔ̀.	Sometimes, I go into town.
	N'bɛ̀ taa ntolatan lajɛ̀.	I go into town to watch a soccer game.
	Tuma dɔ̀w, n'bɛ̀ to yan (ka baro_kɛ̀.)	Sometimes, I stay here (and chat.)
	N'ni n'teriw bɛ̀ baro_kɛ̀_.	I chat with my friends.

CYCLE 4 (Continued)

C-4 A: Surɔ̀fana kɔ̀, i bɛ̀ to yan
wala i bɛ̀ taa dugu_kɔ̀nɔ̀?
B: Tuma_dɔ̀w n'bɛ̀ to yan.
Tuma_dɔ̀w, n'bɛ̀ taa dugu_kɔ̀nɔ̀.
A: I bɛ̀ taa dugu_kɔ̀nɔ̀, i bɛ̀ taa mun ke yèn?
B: N'bɛ̀ taa ntolatan_lajè.
A: I bɛ̀ to yen, i bɛ̀ mun kè?
B: N'bɛ̀ baro_kè.
A: I ni jɔ̀n_bɛ̀ baro_kè?
B: N'ni n'teriw bɛ̀ baro_kè.

M-5 N'bɛ̀ taa sunɔ̀gɔ̀ lèrè 11. I go to sleep at 11:00.

C-5 A: I bɛ̀ taa sunɔ̀gɔ̀ lèrè jumèn na?
B: N'bɛ̀ taa sunɔ̀gɔ̀ lèrè 11.

Instructeur: Refaire à toutes les personnes, singulier et pluriel, mais éviter les questions à la première personne.

CYCLE 5

M-1 Sɔ̀gɔ̀ma, lèrè 8 bɛ̀ ne sɔ̀rɔ̀ kalanso_kɔ̀nɔ̀. 8 in the morning finds me in the classroom.
Tilegan, midi bɛ̀ ne sɔ̀rɔ̀ dumuni_na. Noon finds me eating.
Wula_bɛ̀, lèrè 4 bɛ̀ ne sɔ̀rɔ̀ kalanso_kɔ̀nɔ̀ tuguni. 4 in the afternoon finds me in the classroom again.
Lèrè 9 bɛ̀ ne sɔ̀rɔ̀ dugu kɔ̀nɔ̀ su_fɛ̀. 9 o'clock finds me in town at night.
Su_dɔ̀w fɛ̀, lèrè 9 bɛ̀ ne sɔ̀rɔ̀ ntolatan_na. Some nights 9 o'clock finds me playing soccer.

C-1 A: Sɔ̀gɔ̀ma, lèrè 8 b'i sɔ̀rɔ̀ min?
B: Sɔ̀gɔ̀ma, lèrè 8 bɛ̀ ne sɔ̀rɔ̀ kalanso_kɔ̀nɔ̀.
A: Tilegan, midi b'i sɔ̀rɔ̀ min?
B: Tilegan, midi bɛ̀ ne sɔ̀rɔ̀ dumuni_na yan.
A: Wula fɛ̀, lèrè 4 b'i sɔ̀rɔ̀ min?
B: Lèrè 4 bɛ̀ ne sɔ̀rɔ̀ kalanso_kɔ̀nɔ̀ tuguni.
A: Su_b'i sɔ̀rɔ̀ min?
B: Su_bɛ̀ ne sɔ̀rɔ̀ dugu_kɔ̀nɔ̀.

M-2 Sɔ̀gɔ̀ma_fɛ̀, i tɛ̀ n'sɔ̀rɔ̀ yan. In the morning, you won't find me here.
Tilegan_fɛ̀, i bɛ̀ ne sɔ̀rɔ̀ yan. At noon you will find me here.
Wula_fɛ̀, i bɛ̀ ne sɔ̀rɔ̀ yan. In the afternoon you will find me here.
Su_fɛ̀, i tɛ̀ ne sɔ̀rɔ̀ yan. At night you won't find me here.

CYCLE 5 (Continued)

C-2 A: Sògòma_fè, n'b'i sòrò yan wa.
B: Ayi, sògòma_fè i tè ne sòrò yan.
A: Tilegan_fè dun?
B: Òwò, tile_fè, i bè ne sòrò yan.
A: Wula_fè dun?
B: Òwò, wula_fè i bè ne sòrò yan.
A: Su_fè dun?
B: Ayi, su_fè i tè ne sòrò yan.

M-3 K'a ta tilegan_fè, i bè ne sòrò yan. — From noon until late afternoon you will find me here.

C-3 A: N'b'i sòrò yan tuma jumèn?
B: I bè ne sòrò yan k'a ta tilegan_fè fo wula_fè.

CYCLE 6

M-1 Kafe_ni nburu_bè kè daraka_ye santiri_la. — Coffee and bread are prepared for breakfast at the center.

C-1 A: Mun bè kè daraka_ye santiri_la?
B: Kafe_ni nburu_bè kè daraka_ye.

M-2 Mali_la, mòni_ni seri_bè kè daraka_ye. — In Mali millet or rice porridge are prepared for breakfast.
Mali la, kini_bè kè tilelafana_ye. — In Mali, rice is prepared for lunch.
Mali la, to_bè kè suròfana_ye. — In Mali, 'to' is prepared for dinner.

C-2 A: Mali la, mun ni mun bè kè daraka_ye?
B: [illegible] la, mòni_ni seri_bè kè daraka_ye.
A: Mali la, mun bè kè tilelafana_ye?
B: Mali la, kini de bè kè tilèlafana_ye.
A: Mali la, mun bè kè suròfana_ye?
B: Mali la, tò de bè kè suròfana_ye.

DIALOGUE - TRANSLATION

Instructeur: Les dessins 32, 33, 34, 37, 39

A: Aw bè kunun lèrè jumèn_na yan?
B: An bè kunun lèrè 6 la. O kò, an bè daraka_dun lèrè 7 la.
A: I mana daraka_dun, i bè taa min?
B: N'mana daraka_dun, n'bè taa kalanso_kònò. N'bè taa bamanankan_kalan.

A: What time do you get up here?
B: After that, we wash and eat breakfast at 7.
A: After you've eaten breakfast, where do you go?
B: When I've eaten breakfast, I go to class. I go to study Bambara.

DIALOGUE (Continued)

A: Midi mana se, i bè to kalanso_kònò wa?	A: When it reaches noon, do you stay in the classroom?
B: Ayi, midi mana se, n'tè to kalanso_kònò. N'bè taa tililafana_dun. O kò, n'bè taa n'da ka sunògò. Ni sunògò tè n'na, n'bè da ka n'lafinyè.	B: No, when it reaches noon, I don't stay in the classroom. I go eat lunch. After that, I go lie down and sleep. If I'm not sleepy, I just lie down and rest.
A: Wula_b'i sòrò kalanso_kònò tuguni (wa)?	A: Does the afternoon find you in the classroom again?
B: Òwò, n'bè wuli lèrè 3 ka segin kalanso_kònò. N'bè to yen fo lèrè 6.	B: Yes, I get up at 3 PM and return to class. I stay there until 6 PM.
A: O kò, i bè mun kè?	A: After that, what do you do?
B: O kò, n'bè taa dugu_kònò. N'bè taa n'nyènajè. N'bè dumuni_kè dugu_kònò. Ni sunògò_ye n'minè, n'bè taa n'da n'bara.	B: After that, I go into town. I go to amuse myself. I eat in town. If I'm sleepy, I go home to bed.

TEXT - TRANSLATION

Dumuniw

Sògòmada_fè, mògòw bè daraka_dun: dòw bè mòni_walima seri_min, dòw bè tosira_walima basisira_dun. Tilegan_fè, mògòw bè tilelafana_dun: dòw ka tilelafana_ye nyènyènkini_ye, dòw bè to_kè tilelafana_ye. Kini_fana bè kè tilelafana_ye dòw fè: nsamè wala kininama. Su_fè, to bè kè suròfana_ye. Dòw fana bè basi_k'a ye. Basina_bè kè nyugu_ye wala tigadege. Mali musow bè fèn caman tobi.

Meals

In the morning, people eat breakfast: some have moni or seri porridge, others eat the to or the couscous left over from the night before. At midday, people eat the noon meal: some people's noon meal is nyènyènkini and it's sauce, others make to for the noon meal. Rice also is fixed for the noon meal by some people: either Senegalese rice (riz au gras), or rice à la sauce. At night, to is made for dinner. Some also make couscous for that meal. The sauce for the couscous is made either with nyugu (green leaves), or with peanut paste (butter). The women of Mali cook many things.

QUESTIONS

1. Mògòw bè mun dun sògòmada_fè?
2. Mun ni mun bè kè daraka_ye?
3. Tilegan_fè, mògòw bè mun dun?
4. Mun ni mun bè kè tilelafana_ye?
5. Su_fè, mògòw bè mun dun?
6. Mun ni mun bè kè suròfana_ye?

EXERCISES

SUBSTITUTION

1. N'bè baara_kè.
   - - kalan_ - -.
   - - dumuni_ - -.
   i - - - - - - - .
   - - baro_ - - .
   - - baara_ - - .
   u - - - - - - - .
   a - - - - - - - .
   - - dumuni_ - .
   - - foli_ - - .
   an - - - - - - - -.
   aw - - - - - - - -.
   - - kalan_ - - -.
   n' - - - - - - - -.

2. A bè taa kalanso_kònò.
   - - - - lakòli_la.
   - - -bò - - - - - .
   - - - - - - - - so.
   - - -segin- - - - .
   - - - - -lèrè 6 la.
   - - kunun - - - -.
   - - taa - - - - -.
   - - - - lèrè 6 la.
   - - - - santiri_la.
   - - se - - - - - -.
   - - to - - - - - -.
   - - - - biro_la.
   - - - - kalanso_kònò.

3. Kafe_bè kè daraka_ye.
   mòni_ - - - - - - - - .
   - - - - - suròfana_ - -.
   basi_ - - - - - - - - .
   to - - - - - - - - - -.
   - - - - - tilelafana- -.
   kini_ - - - - - - - - -.
   tigadege_ - - - - - - -.
   - - - - - suròfana_.
   na_ - - - - - - - - - -.
   seri_ - - - - - - - - -.
   dute_ - - - - - - - - -.
   - - - - - daraka_ --.
   kafe_ - - - - - - - - -.

4. N'bè n'ko.
   - - - da.
   a - - - - -.
   - - - -sigi.
   an - - - - .
   i - - - - - - - .
   u - - - - - - - .
   n' - - - - - - -.
   aw - - - - - - -.
   - - - -lafinyè.
   a - - - - - - - .
   - - - da.
   n'- - - -.
   - - - ko.

TRANSFORMATION

A: I bè dumuni_kè.

B1: I bè dumuni_kè (wa)?
B2: I tè dumuni_kè (wa)?

A bè bamanankan_kalan.
U bè ji_min.
Aw bè baro_kè.
Ali bè baara_kè.
I bè taa santiri_la.
I bè bò dugu_kònò.
U bè taa Baginda.
I bè segin so.
Aw bè ji_min.
I bè sigarati_min.
I bè to_dun.
A bè se lèrè 6 la.

A bè kunun sògòma joona_fè.
Aw b'aw ko sògòma o sògòma.
A b'i sigi kalanso_kònò.
A b'i da sisan.
A bè bò Ameriki.
I bè baara_kè Mali_la.
I b'i lafinyè wula_fè.
I bè sunògò tilegan_fè.
An bè dumuni_kè.
Musa bè taa dugu_kònò.
Keyita bè bò biro_kònò.
An b'an lafinyè bi.

EXERCISES - TRANSFORMATION (Continued)

A: An bè to dun.	B: An bè dumuni kè.
An bè ji min.	An bè min ke.
An bè lètère sèbèn.	A bè sebènni kè.
U bè bamanankan kalan.	U bè kalan kè.
I bè fulakan kalan.	I bè kalan kè.
Aw bè daraka dun (wa)?	Aw bè dumuni kè (wa)?
U tè tubabukan kalan.	U tè kalan kè.
N'tè to dun.	N'tè dumuni kè.
An tè sigarati min.	An tè min kè.
I tè basi dun?	I tè dumuni kè?
N'bè bamanankan sèbèn.	N'tè sèbènni kè.

COMBINATION

A: N'bè daraka dun. N'bè taa kalanso kònò.	B: N'mana daraka dun, n'bè taa kalanso kònò.
1. N'bè n'lafinyè. N'bè baara kè.	N'mana n' lafinyè, n'bè baara kè.
2. A bè tila baara la. A bè taa baro kè.	A mana tila baara la, a bè taa baro kè.
3. U bè daraka dun. U bè taa sugu la.	U mana daraka dun, u bè taa sugu la.
4. Midi bè se. U bè segin santiri la.	Midi mana se, u bè segin santiri la.
5. An bè taa so. N'bè n'ko.	An mana taa so, n'be` n'ko.
6. N'bè sunògò dòoni. O'bè n'sègèn lafinyè.	N'mana sunògò dòoni, o bè n'sègèn lafinyè.
7. An bè tila dumuni la. An bè taa sunògò.	An mana tila dumuni a, an bè taa sunògò.

A: A bè taa. A bè sunògò.	B: A bè taa sunògò.
1. Madu bè taa. Madu b'i da.	Madu bè t'i da.
2. A bè dumuni kè. A b'i lafinyè.	A bè dumuni kè k'i lafinyè.
3. N'bè n'ko. N'bè daraka dun.	N'bè n'ko ka daraka dun.
4. Ali bè kunun. Ali b'i ko.	Ali bè kunun k'i ko.
5. An b'an sigi. An bè lètèri sèbèn.	An b'an sigi ka lètère sebèn.
6. A bè wuli. A bè taa sugu la.	A bè wuli ka taa sugu la.
7. A bè to yan. A bè dumuni kè.	A bè to yan ka dumuni kè.

QUESTIONS

I bè mun kè daraka_ye?
Mun bè kè daraka_ye Mali_la?
Su_fè, i bè taa min?
I bè baara_kè min?
I bè kunun lèrè jumèn_na?
Midi_mana se, i bè taa min?
I bè taa dugu_kònò takisi_la wa?

I bè mun kè dugu_kònò?
I mana daraka_dun, i bè taa min?
I bè mun kè kalanso_kònò?
I bè to kalanso_kònò fo lèrè jumèn?
I bè mun kè Mali_la?
I bè segin ka sunògò lèrè jumèn_na?

NOTES

1. Mana is the auxiliary that marks what is called the hypothetical future in Bambara. It is often used like a conditional sentence with "if", "when", or "whenever" in English. Mana is always found in a subordinate clause in Bambara.

Midi mana se, n'bè taa so.	When noon arrives, I go home.
N'mana kunun, n'bè n'ko.	When I get up, I wash.
I mana segin, an bè kalan_kè.	Whenever you return, we will study.

Mana is found predominantly in the dialects of the areas to the north of Bamako. Its use is rare in Maninka and Dyula.

2. To express series of actions or simultaneous actions English allows verbs to be conjoined by "and".

John left and went to bed.
John stayed and sang a song.

In Bambara, the same meanings are conveyed using ka.

Ali b'i da ka sunògò.	Ali lies down and sleeps.
Ali bè to ka baro_kè.	Ali is staying and chatting.

Notice that this use of ka is only possible when the subject of the second verb is understood as being the same as that of the preceding verb. That is, whereas in English "and" can be used to conjoin the following sentences:

John is staying and Mary is leaving.

In Bambara this is not possible using ka. The meaning would have to be expressed by two separate sentences.

Ali bè to yan.	Fanta bè taa.

Verbs or verb phrases are never conjoined with ani or ni.

When ka links two verbs or verb phrases in this manner, it always has a low tone. This will be referred to as "infinitival ka."

NOTES (Continued)

3. In Bambara, the only verbs that allow conjunction without using ka are taa "go" and more rarely na "come". Taa is almost always found without ka, e.g.:

N'bè taa dumuni_kè.	I go (and) eat.
A bè na dumuni_kè.	He comes and eats.

4. In English, there is a slight difference in meaning between the two following sentences:

He stays to chat.	He stays and chats.

In Bambara, ka is frequently used to express both of these meanings.

A bè to yen ka baro_kè.	He stays here to chat. or He stays and chats.

Notice that:

A bè na dumuni_kè.

can thus mean:

He comes to eat.

Bambara has many more determinate ways of expressing these differences in meaning if it is important, but usually it is clear in the context which meaning the speaker has in mind.

5. One of the means of making the difference in meaning more precise is to use the expression ka sòrò, which translates roughly as "and then." For example:

A y'i sigi ka baara_kè.

means either:

He sat down and worked. or He sat down to work.

By using ka sòrò, we can make the meaning more precise:

A y'i sigi ka sòrò ka baara_kè. He sat down and then worked.

Although it is possible to analyse ka sòrò as ka followed by the verb sòrò, it will perhaps be simpler just to learn this as a fixed expression.

6. Sòrò is one of the most frequently used and important verbs in Bambara. Here are some examples we have seen in this unit.

NOTES (Continued)

I bè ne sòrò yan don o don.	You (will) find me here every day. or I am here every day.
N'bè wari sòrò bi.	I (will) get money today.
Wula bè ne sòrò yan.	The afternoon finds me here. or I'm here in the afternoon.
Keyita bè sòrò biro kònò.	Keyita is (can be) found in the office.
A bè dumuni kè ka sòrò k'a da.	He eats and then he lies down.

Many more expressions using sòrò will be introduced in later lessons.

7. In this Unit, we observed kè in intransitive constructions. Intransitively, it translates "to be done", "to be made", "to transpire", "to occur" or "to happen", as the following examples illustrate:

Nin baara bè kè cogo di?	How is this work done?
Mòni bè kè sògòma o sògòma.	Mòni is made every morning.
Mun bè kè yan bi?	What is done here today? or What's being done here today? or What's happening here today?
Foyi tè kè yan bi.	Nothing's happening here today.

8. The expression kè ... ye can often be translated "become" as in:

A tè kè bama ye.	It doesn't become a crocodile.
Numu tè kè dugutigi ye.	A smith doesn't become village chief.

With inanimate objects, it can be seen how this expression could be translated as "make for" and by extension "have for".

Basi bè kè suròfana ye.	Couscous is made for (becomes)

It can be pointed out here that the ye ... ye construction can only be used for asserting or denying a past or present state as, for example:

A ye karamògò ye.	He is the teacher.
A tun ye karamogo ye.	He was the teacher.
A tè karamògò ye.	He isn't a teacher.
A tun tè karamògò ye.	He wasn't a teacher.

For any other meaning, as for example, an expression of habit, a hypothetical future, or a change of state, the kè ... ye construction must be used, e.g.

A bè kalan ka kè karamògò ye.	He is studying to be a teacher.
A bè kè dugutigi ye.	He isn't being chief. He will not be chief. He won't become chief.

9. In Bambara, the equivalent of expressions using "ever" in English can be expressed in constructions in which two repetitions of a noun are linked together by -o-, e.g.

NOTES (Continued)

muso o muso	whatever woman
tuma o tuma	whatever time, whenever
cogo o cogo	whatever manner, however
yòrò o yòrò	whatever place, wherever

10. The N-o-N construction discussed in 9 can be translated as "every" or "each" only when used with adverbials like sògòma, tilegan, su.

sògòma o sògòma	each morning, every morning
don o don	each day, every day

The tone patterns with the N-o-N constructions are rather unique. If the word has a low tone, the pattern is as follows:

muso o muso (_ _ - _ _)

cè o cè (_ - _)

If the word has a high tone, the pattern is as follows:

cogo o cogo (- - - _ _)

jiri o jiri (- - - - -)

The second instance of the high tone word occurs on a level of pitch lower than the original. This is often called a stepped-down high tone.

11. The expression used to capture the meaning of the English "to finish doing" is ka tila ... la, e.g.

A bè tila baara la joona.	He finishes work quickly.
A tè tila dumuni na joona.	He doesn't finish eating quickly.

12. In English, there are several types of intransitive verbs which can be distinguished by the semantic function of their subjects. We can distinguish, for example, between the doer of an act (AGENT) and the person or thing undergoing the act (PATIENT).

A verb like "eat" can be used in both transitive and intransitive constructions. When used transitively as in:

John ate the mango

we can say that "John" functions as the AGENT and "the mango" functions as the PATIENT. When used intransitively, the verb "eat" only allows nouns functioning as AGENT in subject position. That is, I can say:

John ate but not *The mango ate

with the sense that "the mango" is undergoing the action of the verb.

NOTES (Continued)

With a verb like "break", the situation is quite different. Transitively, as in:

John breaks the dish.

"John" functions as the AGENT and "the dish" as the PATIENT, but intransitively "break" only allows nouns functioning as PATIENTS in subject position. That is, we can say:

The dish breaks. but not: John breaks.

with the sense that John was the AGENT of the activity.

As it turns out, there are no Bambara verbs like "eat", but all Bambara verbs are like "break". That is, all Bambara verbs can be used intransitively, but when they are used intransitively, the noun functioning as PATIENT must be in subject position. This is completely regular and in reality much simpler than English. The only problems arise when English grammar or English translations get in the way. For example, many English verbs can only be used transitively, whereas their Bambara counterparts can be used in both constructions. The verb "kill" for example can only be used transitively, but faga, its Bambara counterpart, can be used either transitively or intransitively. Since English has no intransitive counterpart, a problem of translation arises. You will often find yourself translating these particular cases with an English passive, e.g.

Jara_tè faga.	The lion is not (to be) killed.
Kitabu_bè san.	The book is (to be) bought, for sale.

Remember that this is a problem of translation and therefore has nothing to do with the grammar of Bambara.

VOCABULARY

balo v.	live, exist
Ala ka Bari balo.	May God grant Bari (a long) life.
baro n.	conversation, casual talk, chatting
basi n.	couscous
bi n., adv.	today
cè ganan n.	bachelor
da v.	lie down, go to bed, lay down
A b'i da.	He lies down.
A bè fini_da dugu_ma.	He rests his tiredness.
daraka n.	breakfast, morning meal
don n.	day
don o don (dongodon)	every day
dun v.	eat
N'tè to dun.	I don't eat to.
fo conj.	until, to
furufuru n.	breakfast cake, pancake
joona adv.	early, quickly
kabini conj.	from, since

VOCABULARY (Continued)

kini n.	rice
kininama (kini-nama) n.	rice with sauce (rice-saucy)
ko v.	to wash, bathe
An b'an ko.	We bathe.
An bè Musa ko.	We wash Musa.
kunun v.	wake up, get up in the morning
N'kununna.	I woke up.
Ali bè n'kunun.	Ali awakens me.
lafinyè v.	repose, to rest
N'bè n'lafinyè.	I rest (myself).
A b'a sègèn lafinyè.	He rests his tiredness.
lèrè (fr) n.	hour, time
midi (fr) n.	noon
min v.	drink, smoke, eat a liquid food like porridge
N'tè sigarati min.	
mòni n.	a porridge, usually of millet
na n.	sauce
nburu n.	bread
ntola n.	soccer
nyènajè (nyè-lajè) n.	amusement, recreation (eye-watch)
nyènyènkini n.	millet dish
nyugu n.	a variety of leaf used in sauce
nzamè	Senegalese rice, riz au gras
se v.	arrive, reach, be able
N'bè se lakoli la lèrè 8.	I arrive at school at 8 H.
segin v.	return, come back
N'bè segin so.	I return home.
N'bè wari segin.	I return the money.
seri n.	a porridge, usually of rice
sisan n., adv.	now
sòrò v.	find, get, obtain
N'b'i sòrò kalanso kònò.	I'll find you in the classroom.
Sogo bè sòrò suguba la.	Meat is found in the central market.
sunògò	sleep
A bè sunògò.	He is sleeping.
surofana (su-rò-fana) n.	dinner, evening meal (night-at-meal)
taa v.	go
N'bè taa so.	I go home.
teri n.	friend
tigadege n. (tiga-dege)	peanut butter (peanut-paste)
tigadegena (tiga-dege-na)	peanut butter sauce (peanut-paste-sauce)
tila...la v.	finish
A bè tila baara la.	He finishes the work.
tilegan (tile-gan) n.	the heat of the day
tilelafana (tile-la-fana) n.	lunch, noon meal (sun-at-meal)
to v.	stay, remain, leave (alone)
N'tè to kalanso kònò.	I don't stay in the classroom.
tobi v.	cook
A bè to tobi.	She cooks to.
tosira (to-sira) n.	leftover to from night before

VOCABULARY (Continued)

tuguni adv.	again
tuma n.	time
ye v.	see
N'b'i ye.	I see you.

ASSIGNMENTS

1. Describe what you habitually do every day, i.e. the activities of a typical day of your life thus far in Mali. Use both the Bambara present and the hypothetical future. Report to the class.

2. Describe a typical day in the life of your Peace Corps Director or Deputy Director. Interview him in Bambara if you can and report to the class.

3. Do the same as in (2) above for one of your Bambara teachers.

4. Do the same as in (2) for one of the Peace Corps employees that you know fairly well.

5. Using the intransitive verb ka kè --- ye, describe some typical American breakfasts, lunches and dinners.

UNIT XII

Nsiirin: Mògò tè se ka daga kònòfèn dòn
a kòfèla fè.

Bolonkòni kelen tè bèlè ta.

se
X bè se ka Y
X bè se Y la
kan
X ka kan ka Y
fè
X b'a fè ka Y
fòlò
X bè fòlò ka Y
daminè/dabila
ni X ye
Verb + li
Agentive nouns -la

CYCLE 1

M-1	N'bè se.	I can.
	N'bè se.	I can't.
C-1	A: I bè se ka mobili_boli wa?	Can you drive a car?
	B: Òwò, n'bè se.	Yes, I can.
	A: I bè se ka so_boli wa?	Can you ride a horse?
	B: Ayi, N'tè se.	No, I can't.
M-2	Kamara bè se ka nègèso_boli.	Kamara can ride a bike.
	Kamara tè se mobili boli_la.	Kamara can't drive a car.
	Sidibe bè se ka so_boli.	Sidibe can ride a horse.
	Sidibe tè se poponi_na.	Sidibe can't (ride) a motorbike.
C-2	A: Kamara bè se ka mobili_boli wa?	
	B: Ayi, Kamara tè s'a la, a tè se.	
	A: Moto dun?	
	B: A bè se o la kosèbè.	
	A: Sidibe bè se ka so_boli wa?	
	B: Òwò, a bè se. (k'a kè)	
	A: E dun?	
	B: E! Ne tè s'a la.	
M-3	N'tè se ka taa dugu_kònò sisan.	I can't go into town now.
	N'ka kan ka to yan ka kalan_kè.	I have to stay here and study.
C-3	A: I bè se ka taa dugu_kònò sisan wa?	Can you go into town now?
	B: Ayi, n'tè se ka taa dugu_kònò sisan.	
	A: Mun na?	Why?
	B: N'ka kan ka to yan.	
C-4	A: Karamògò_bè se ka taa dugu_kònò sisan wa?	Can the teacher go into town now?
	B: Ayi, a tè se ka taa dugu_kònò sisan.	
	A: Mun na?	Why?
	B: A ka kan ka to yan.	He has to stay here.
M-4	N'ka kan ka bamanankan_kalan bi.	I have to study Bambara today.
	An ka kan ka bamanankan_kalan bi.	We have to study Bambara today.
C-5	A: Aw ka kan ka mun kè bi?	What do you have to do today?
	B: An ka kan ka bamanankan_kalan bi.	
	A: Karamògò dun? A ka kan ka mun kè bi?	And the teacher? What does he have to do today?
	B: A ka kan ka baara_kè.	

CYCLE 2

M-1 N'b'a fè ka taa Segu nka n'tè se ka taa sisan. — I want to go to Segou but I can't go now.
Bakari b'a fè ka taa Kayi nka a tè se ka taa sisan. — Bakari wants to go to Kayes, but he can't go now.
U b'a fè ka taa Moti nka u tè se ka taa sisan. — They want to go to Mopti but they can't go now.

C-1 A: I b'a fè ka taa min? — Where do you want to go?
B: N'ba fè ka taa Segu, nka n'tè se ka taa sisan.
A: Bakari dun? A b'a fè ka taa min? — And Bakari? Where does he want to go?
B: Bakari b'a fè ka taa Kayi nka a tè se ka taa sisan.
A: Olu dun? U b'a fè ka taa min? — And them? Where do they want to go?
B: U b'a fè ka taa Moti nka olu fana tè se ka taa sisan.

M-2 N'ta fè ka taa "New York", n'b'a fè ka to yan. — I don't want to go to New York. I want to stay here.
Keyita b'a fè ka taa Washington, a t'a fè ka to yan. — Keita wants to go to Washington. He doesn't want to stay here.

C-2 A: I b'a fè ka taa New York — Do you want to go to New York?
B: Ayi, n't'a fè ka taa New York, n'b'a fè ka to yan.
A: Keyita b'a fè ka taa Washington wa? — Does Keita want to go to Washington?
B: Òwò, Keyita b'a fè ka taa yen. A t'a fè ka to yan.

M-3 N'mana se bamanankan na, n'bè taa baara kè. — As soon as I can speak Bambara, I will go to work.
Sidibe mana se angilekan na, a bè taa Ameriki. — As soon as Sidibe can speak English, he will go to America.

CYCLE 3

Instructeur: Enseigner ce cycle en vous servant des dessins 57, 58, 59, 60.

M-1 Nin cè ye numu ye. — This man is a blacksmith.
A bè se ka fèn caman dila — He is able to make many things.
A bè muru ni daba ni jele dila. — He makes knives, hoes, and axes.
A b'u dila ni nègè ni jiri ye. — He makes them from iron and wood.
N'i ka daba mana tinyè, a bè se k'a dila. — If your hoe gets broken, he can repair it.

CYCLE 3 (Continued)

C-1	A:	Nin cè bè mun baara_kè?	What work does this man do?
	B:	Nin cè ye numu_ye.	
	A:	A bè se ka fèn caman dila wa?	Is he able to make many things?
	B:	Òwò, a bè se ka fèn caman dila.	
	A:	Mun ni mun?	What all?
	B:	A bè muru_ni daba_ni jele_dila.	
	A:	A b'u dila ni mun ye?	What does he make them out of?
	B:	A b'u dila ni nègè_ni jiri_ye.	
	A:	Ni n'ka daba mana tinyè, a bè se ka dila wa?	If my hoe is broken, can he fix it?
	B:	Òwò, a mana tinyè, a b'a dila.	Yes, if it breaks, he'll fix it.
M-2		Nin cè in ye sènèkèla_ye.	This man is a farmer.
		A bè nyò sènè a ka foro_la.	He cultivates millet in his field.
		A bè sènè_kè ni daba_ye.	He cultivates with the hoe.
		A bè nyò sènè samiya_tuma_(na).	He cultivates millet in the rainy season.
C-2	A:	Nin cè in bè mun baara_kè?	What work does this man do?
	B:	Nin cè in ye sènèkèla_ye.	
	A:	A bè mun sènè a ka foro_la?	What does he cultivate in his field?
	B:	A bè nyò sènè a ka foro_la.	
	A:	A bè sènè_kè ni mun ye?	What does he cultivate with?
	B:	A bè sènè_kè ni daba_ye.	
	A:	A bè nyò sènè tuma jumèn?	When does he cultivate millet?
	B:	A bè nyò sènè samiya_tuma_(na).	
M-3		Nin cè in ye garanke_ye.	This man is a cobbler.
		A bè sabara_dila	He makes shoes.
		A b'u dila ni wolo_ye.	He makes them from leather.
C-3	A:	Nin cè in bè mun baara_kè?	What work does this man do?
	B:	Nin cè in ye garanke_ye.	
	A:	A bè mun dila?	What does he make?
	B:	A bè sabara_dila.	
	A:	A b'u dila ni mun ye?	What does he make them from?
	B:	A b'u dila ni wolo ye.	
M-4		Nin cè ye mònnikèla_ye.	This man is a fisherman.
		Mònnikèla caman ye Boso ye.	Many fishermen are Bozo.
		A bè jègè_minè.	He catches fish.
		A b'u minè ni jò_ye.	He catches them with nets.
		A bè tilen ba_kan.	He passes the day on the river.

CYCLE 3 (Continued)

C-4 A: Nin cè ye mun ye? — What is this man?
B: Nin cè ye mɔ̀nnikèla ye.
A: A bè mun kè? — What does he do?
B: A bè jègè minè.
A: A b'u minè ni mun ye? — What does he catch them with?
B: A b'u minè ni jɔ̀ ye.
A: A bè tilen min? — Where does he pass the day?
B: A bè tilen ba kan.

Sènèkèla bè tilen min?
Numukè bè tilen min?
Karamògò bè tilen min?
Morikè bè tilen min?
I bè tilen min?

M-5 Nin cè ye gesedala ye. — This man is a weaver.
A bè finikɔ̀nɔ̀ dila. — He makes strips of cloth.
A bè dali kè ni gaari ye. — He weaves with thread.
Gaari bè bɔ̀ kɔ̀ori la. — The thread comes from cotton.

C-5 A: Nin cè bè mun baara kè? — What work does this man do?
B: Nin cè ye gesedala ye.
A: A bè mun da? — What does he weave?
B: A bè fini da.
A: A bè dali kè ni mun ye? — What does he weave with?
B: A bè dali kè ni gaari ye.
Gaari bè bɔ̀ kɔ̀ori la.

CYCLE 4

M-1 N'mana kunun, n'bè fɔ̀lɔ̀ ka n ko. — As soon as I've woken up, I begin by washing.

C-1 A: I man'i ko, i bè fɔ̀lɔ̀ ka mun kè? — As soon as you bathe, what do you begin by doing?
B: N'mana n'ko, n'bè fɔ̀lɔ̀ ka bamanankan kalan.
A: I b'a dabila tuma jumèn? — When do you stop?
B: N't'a dabila fo wula fè.

Instructeur: Poursuivre l'emploi de ka fɔ̀lɔ̀ ka dans d'autres phrases et contextes.

A bè fɔ̀lɔ̀ ka bamanankan kalan. — An tè baara dabila. — An ye baara daminè.

ka baara kè	baro	baro
k'i ko	dumuni	dumuni
ka jègè minè	ntolatan	ntolatan
k'i da	kalan	kalan
ka daraka dun	lakalanni	lakalanni
ka foli kè		

DIALOGUE

Instructeur: Le dessin 58

A:	I bè taa yòrò_jumèn?	A:	Where are you going?
B:	N'bè taa baarayòrò_la.	B:	I'm going to my work site.
A:	I bè mun baara_kè?	A:	What work do you do?
B:	Ne ye numu_ye. N'bè daba ni muru_ni jele_dila.	B:	I'm a blacksmith. I make hoes, knives and axes.
A:	O ka nyi. I bè se ka n'ka daba_dila?	A:	That's good. Can you fix my hoe?
B:	N't'a dòn. T'a ta ka na! N'b'a lajè ni n'bè se k'a dila.	B:	I don't know. Go get it and come back. I'll see if I can fix it.
A:	N'bè t'a ta ka na sisan. I ka baarayòrò bè min?	A:	I'll go and come back with it now. Where do you work?
B:	N'bè baara_kè nin ga de kòrò. K'an sòoni fòlò.	B:	It's under that hanger that I work, See you in a while.
A:	K'an sòoni.	A:	See you.

DIALOGUES FOR PRACTICE

1.

A:	I bè baara jumèn_kè?	A:	What work do you do?
B:	N'bè sènè_kè. N'ye sènèkèla_ye.	B:	I farm. I'm a farmer.
A:	I bè mun sènè i ka foro_la?	A:	What do you farm in your field?
B:	N'bè nyò de sènè.	B:	It's millet that I farm.
A:	I bè sènè_kè tuma jumèn?	A:	When do you farm?
B:	N' bè sènè_kè don o don.	B:	I farm every day.
A:	Bakari dun? A bè sènè_kè wa?	A:	What about Bakari? Does he farm?
B:	Ayi, a tè sènè_kè. A bè nkòni de fò.	B:	No, he doesn't farm. He plays the "nkòni".

2.

A:	I bè dòlò_min (wa)?	A:	Do you drink beer (alcoholic beverages)?
B:	Ayi, n'tè dòlò min. N'ye silamè_ye. E dun?	B:	No, I do not drink beer. I'm a Moslem. And you?
A:	Ne b'a min.	A:	I drink it.

3.

A:	I bè bò; i b'a fè ka taa min?	A:	You're going out; where do you want to go?
B:	N'b'a fè ka taa sugu_la.	B:	I want to go to the market.

4.

A:	Ngolo bè se mun na?	A:	What is Ngolo good at?
B:	Ngolo ye donso_ye. A bè se fèn caman na.	B:	Ngolo is a hunter. He is good at many things.
A:	Fèn_jumèn?	A:	Which things?
B:	A bè se ka sogo_nyènama minè.	B:	He is able to catch wild animals alive.

DIALOGUES FOR PRACTICE (Continued)

5.

A: I mana wuli, i bè fòlò ka mun kè?
B: N'bè fòlò ka n'ko.
A: Seku dun?
B: Ale bè fòlò ka sigarati_min.

A: When you get up, what do you start out by doing?
B: I start out by bathing.
A: What about Sekou?
B: He starts out by smoking a cigarette.

6.

A: Dugumògò_bèe_bè sènè_kè wa?
B: Baara_sugu_ka ca dugu_kònò. Dòw bè misi_gèn. Dòw bè jègè_minè. Dòw bè bon_jò. Dòw bè gese_da.

A: Do all the people of the village farm?
B: There are many kinds of work in the village. Some herd cows. Some catch fish. Some build houses. Some weave cloth.

TEXTS

TEXT 1

Ngolo ye donso_ye. A bè taa yaala kungo_kònò don o don. A bè sogow dòn kosèbè. A bè se donsoya_la. Sogo kènè caman bè sòrò a bolo a ka so_kònò.

QUESTIONS 1

Ngolo bè mun baara_kè?
A bè yaala min?
A bè se mun na?
Mun bè sòrò a ka so_kònò?

TRANSLATION 1

Ngolo is a hunter. He wanders in the bush every day. He knows the animals very well. He is good at hunting. You can find a lot of fresh meat in his house.

TEXT 2

Salifu ye gesedala_ye. Baara_ka ca a bolo. Fajiri_fè, a bè geseda_daminè. A tè baara_dabila fo fitiri. A bè dali_kè ni gaari_ye. Gaari_bè bò kòori_la.

QUESTIONS 2

Salifu bè mun baara kè?
A bè geseda_daminè kabini tuma_jumèn?
A bè baara_dabila tuma jumèn?
Salifu bè dali_kè ni mun ye?
Gaari_bè bò mun na?

TRANSLATION 2

Salifu is a weaver. He has a lot of work to do. At dawn, he begins weaving. He doesn't stop working until dusk. He does weaving with thread. The thread is made from cotton.

TEXTS (Continued)

TEXT 3

Amadu ye garankè_ye. A bè wolo_baara ka sabara_ni bòre_dila. A bè wolo_tigè k'a kala k'a nòrò. Wo_mana bò i ka bòrè_la, a bè se k'o kala. A bè tilen a ka baara yòrò_la suguba_kèrèfè.

QUESTIONS 3

Amadu bè mun baara_kè?
A bè mun dila?
A bè sabaraw dila cogo di?

I ka bòrè_mana tinyè jòn_bè se k'a dila?
A b'a dila cogo di?

TRANSLATION 3

Amadou is a cobbler. He works leather to make sandals and bags. He cuts the leather and sews it and glues it. When a hole opens in your bag, he can sew it. He spends the day in his workshop by the big market.

TEXT 4

Musa ye numu_ye. A bè nègè_baara ka muruda_ni dabakisè_ni jelekisè_dila. A b' olu kalaw dila ni jiri_ye. I ka marifa_mana tinyè, a bè se k'o dila nka a dilali_man d'a ye bawo a ka gèlèn.

QUESTIONS 4

Musa bè mun baara_kè?
Musa bè mun ni mun dila?
A b'u dila ni mun ye?

A bè se ka marifa_fana dila wa?
Mun na, marifa dila_man d'a ye?

TRANSLATION 4

Musa is a blacksmith. He works iron to make knife blades and hoe blades and ax blades. He makes their handles with wood. When your rifle gets broken, he can fix it, but he doesn't like fixing them because it is difficult.

TEXT 5

Solo ye mònnikèla_ye. Mònnikèla caman ye Boso ye. Solo fana ye Boso ye. A bè jègè_mòn ni jò_ye. A tè mònni_kè ni dolen_ye. A mana jègè_minè, a muso_bè taa a feere sugu_la. Solo bè tilen a ka kurun_kònò ba_kan.

QUESTIONS 5

Solo ye mun ye?
A bè mun kè?
A bè tilen min?

A bè jègè_minè ni mun ye?
A mana jègè_minè, a bè mun k'a la.

TEXTS (Continued)

TRANSLATION 5

Solo is a fisherman. Many fishermen are Bozo. Solo too is a Bozo. He catches fish with nets. He doesn't catch them with a hook. When he catches fish, his wife sells them in the market. Solo spends the day in his canoe on the river.

TEXT 6

Umaru ye misigènna_ye. Misigènna caman ye Fula ye. U bè misi_dòn ka tèmèn bèe_kan. I mana misi_sòrò, i b'a kalifa Umaru la. A bè tilen kungo_kònò don o don n'a ka baganw ye.

QUESTIONS 6

Umaru bè mun baara kè?
Fulaw bè mun dòn ka temen bèe_kan?
I mana misi_sòrò, i bè mun kè (n'a ye?)
Umaru bè tilen min?

TRANSLATION 6

Umaru is a cattle herdsman. Many herdsmen are Fula. They know cows better than anyone. When you get a cow, you let Umaru care for it. He spends every day in the bush with his animals.

EXERCISES

SUBSTITUTION

1. N'bè se bamanankan_na.
   - - - - angilekan_ - -.
   - - - - tubabukan_ - -.
   - - - - fèn caman_ - -.
   - - - - baara_ - - - -.
   - - - - kalan_ - - - -.
   - - - - dumuni_ - - -.
   - - - - sèbènni_ - - -.
   - - - - fèn caman_ - -.
   - - - - sènè_ - - - -.
   - - - - baara_ - - - -.
   - - - - foli_ - - - -.
   - - - - murudila_ - -.
   - - - - geseda_ - - -.
   - - - - kalan - - - -.
   - - - - sènè - - - - -.
   - - - - dumuni_ - - -.
   - - - - baro - - - - -.
   - - - - foli_ - - - -.

2. Ali bè se ka baara_kè.
   - - - - - - baro_kè.
   - - - - - - bamanankan_fò.
   - - - - - - taa dugu_kònò.
   - - - - - - na ni wari ye.
   - - - - - - taa Segu.
   - - - - - - fèn caman_kè.
   - - - - - - gese_da.
   - - - - - - daba_dila.
   - - - - - - jègè_minè.
   - - - - - - taa sugu_la.
   - - - - - - to_dun.
   - - - - - - a kè.
   - - - - - - fen caman ye.
   - - - - - - taa ni Fanta ye.
   - - - - - - sogo_faga.
   - - - - - - baara_kè.
   - - - - - - na yan.
   - - - - - - sòrò kungo_kònò.

EXERCISES (Continued) SUBSTITUTION

3. An ka bamanankan_kalan.
- - - dumuni kè.
- - - to yan.
- - - taa so.
- - - ji_min.
- - - taa sugu_la.
- - - baara_kè.
- - - sogo_sòrò.
- - - na_ni wari ye.
- - - tubabukan_fò.
- - - foli_kè.
- - - sènè_kè.
- - - kalan_kè.
- - - fèn caman kè.
- - - kafe_min.
- - - bamanankan_sèbèn.
- - - bamanankan_dege.
- - - taa kalanso_kònò.
- - - taa dugu_kònò.
- - - An jò ya
- - - An ko.

4. U b'a fè ka taa dugu_kònò.
Ali - - - - - - - - - - -.
Bari - - - - - - - - - - -.
- - - - - - dumuni_kè.
- - - - - - baro_kè.
- - - - - - taa santiri_la.
n'- - - - - - - - - - - - .
an - - - - - - - - - - - .
olu - - - - - - - - - - - .
ale - - - - - - - - - - - .
- - - - - - bamanankan_mèn.
- - - - - - ji_min.
- - - - - - foli_kè.
Keyita- - - - - - -.
Sidibe- - - - - - -.
- - - - - - gese_da.
- - - - - - angilekan_fò.
- - - - - - na yan.
- - - - - - dute_min.
i - - - - - - - - - .
a - - - - - - - - - .

TRANSFORMATION

1. A: Ali ka kan ka dòlò_min.
B: Ali man kan ka dòlò_min.

Bari b'a fè ka taa Sikasso.
An bè se ka bamanankan_fò.
U b'a fè ka to_dun.
N'bè se ka sènè_kè.
An ka kan ka tubabukan_fò.
Musa bè se angilekan_na.
A b'a fè ka baro_kè.
Bari bè se gese_da.
Keyita b'a fè ka dumuni_kè dugu_kònò.
Musa ka kan ka taa ni Fanta ye.
Kante bè se ka taa Kayi.
Solo bè se ka sogo_faga.
I bè se ka to yan.
Ali bè se baara la.
An b'a fè ka taa so.
U b'a fè ka taa Ameriki.

2. A: N'bè taa so.
B-1: N'ka kan ka taa so.
B-2: N'b'a fè ka taa so.

Bari bè dòlò_min.
Ali bè bamanankan_fò.
An bè dumuni_kè yan.
U bè baro_kè.
An bè bò biro_la.
An bè na ni wari_ye.
N'bè to dun.
N'bè n'da lèrè 8 na.
A b'i ko lèrè 7 la.
U b'u sigi kalanso_kònò.
Aw b'aw ko sisan.
N'bè n'jò santiri_la dòoni.
N'bè segin santiri_la.
An bè bamanankan_fò.
Olu bè taa dugu_kònò.

EXERCISES (Continued) TRANSFORMATION

3. A: A b'i ko.
B1: A bè fɔ̀lɔ̀ k'i ko.
B2: A mana kunun, a b'i ko.

A bè sigarati_min.
A bè taa nyègèn_na.
U bè dumuni_kè.
Ali bè kafe_min.
Karamògò_bè taa kalanso_kònò.
U bè baara_kè.
An bè daraka_dun.

4.

N'bè bamanankan_kalan.
Ale bè ji_min.
Aw b'aw ko.
I bè sigarati_min.
U bè dutè_min.
N'bè taa kalanso_kònò.
N'bè sèbènni_kè.
A bè kalan_kè.
I bè lètèrè_sèbèn.

QUESTIONS WITH KEY WORDS

A: I bè na ni mun ye? (wari) B: N'bè na ni wari_ye.

A bè fini_da ni mun ye? (gaari)
Garankè_bè sabara_dila ni mun ye? (wolo)
I bè sènè_kè ni mun ye? (daba)
Numu_bè daba_dila ni nègè_ni mun ye? (nègè_ni jiri)
Bosow bè jègè_minè ni mun ye? (jɔ̀)
Karamògò_bè sèbènni_kè ni mun ye? (lakèrè)
I bè lètèrè sèbèn_ni mun ye? (biki)
I b'i ko ni mun ye? (safinè ni ji)
Mògòw bè dumuni_kè ni mun ye? (i bolo)
I bè taa so ni mun ye? (liburu)
Aw bè sènè_kè ni mun ye? (daba_)

A: I b'a fè ka mun kè? (dumuni) B: N'b'a fè ka dumuni_(de) kè.

A b'a fè ka mun kè? (foli)
Bari b'a fè ka mun kè? (baara)
U b'a fè ka mun kè? (baro)
Aw b'a fè ka mun kè? (sènè)
Madu b'a fè ka mun kè? (baara)
A b'a fè ka mun kè? (sèbènni)
Aw b'a fè ka mun kè? (kuma)

A b'a fè ka foli de kè.
Bari b'a fè ka baara de kè.
U b'a fè ka baro de kè.
An b'a fè ka kalan de kè.
Madu b'a fè ka baara de kè.
A b'a fè ka sèbènni de kè.
An b'a fè ka kuma de kè.

NOTES

1. In earlier Units, you were introduced to the expressions for "to want" or "to like", using the postposition fè as in the following examples:

N'b'a fè. I want it.
N't'a fè. I don't want it.

The postposition fè can also take an infinitival complement as follows:

N'b'a fè ka taa sugu_la. I want to go to the market.
Bari t'a fè ka taa dugu_kònò. Barry doesn't want to go into town.

NOTES (Continued)

2. In Unit XI you were introduced to the verb se, "arrive". In this unit, se is used with an infinitival complement in which case it can be translated as "can, be able to", as in the following examples:

N'bè se ka bamanankan_kalan.	I can read Bambara.
N'tè se k'a bè.	I can't do it.

The same meaning can be expressed with a postpositional phrase with la, e.g.:

A bè se o la.	He can do that.
N'tè se nin na.	I can't do this.

This expression is often used with the meaning of playing an instrument.

A bè se nkòni_na.	He can (play) the nkòni.
A tè se jèmbè_la.	He can't (play) the jembe drum.

The verb fò "speak, say" is usually used for playing instruments, e.g.:

A bè se ka nkòni_fò.	He can play the nkòni.
A bè jèmbè_fò.	He plays the jembe-drum.

When the object of the postposition la is animate, it usually can be translated as "to be able to beat, to master someone."

N'bè se i la.	I can beat you.
I tè se n'na.	You can't master me.
Donso_bè se jara_la.	The hunter can master (vanquish) the lion.

3. Kan is formed in the verbal adjective construction. When followed by a ka infinitival clause, it is translated as "must", e.g.

A ka kan ka taa.	He must go.
I man kan ka na.	You must not come.

4. Fòlò is a verb, related historically to the ordinal number fòlò, meaning "first". Its meaning as a verb is "start out by ..., begin by ...".

A bè fòlò dumuni_na.	
A bè fòlò k'i ko.	He begins by washing himself.

Fòlò can also be followed by the postposition la, e.g.

A bè fòlò koli_la.	He begins by washing.

The verb meaning "start" or "begin" is daminè. This verb takes an action noun as its object, e.g.

NOTES (Continued)

A bè baara_daminè.	He begins work.
A bè baro_daminè.	He begins chatting.
A bè sènè_daminè.	He begins farming.
A bè foli_daminè.	He begins the greeting.

The verb corresponding to "stop" is dabila. This verb also takes an action noun as its object.

An bè mònni_dabila.	We stop fishing.
An bè baara_dabila.	We stop working.
An bè dilali_dabila.	We stop repairing.
A bè geseda_dabila.	He stops weaving.

5. Agentive nouns, that is, nouns that refer to the doers of actions, are formed in Bambara by compounding the object and the verb and adding the suffix -la, e.g.

baara_kè	do work	baarakèla	worker
sènè_kè	do farming	sènèkèla	farmer
gese_da	weave thread	gesedala	weaver
mònni_kè	do fishing	mònnikèla	fisherman

This process of word formation is very productive in Bambara. It can be used without exception to make an agentive noun out of any verb and its object.

The rules governing the tone of words compounded with a suffix are slightly different from simple compounds. Remember that the tones of non-initial words in compounds are lost. The tone of the first word in the compound dominates. When the compound is ended by a suffix such as -la, this suffix acts like another syllable of the word, and the last word of the compound never goes to high tone.

gese-da-la kelen (_ _ _ _ - -)

gese-da-la fila (_ _ _ ¯ _ _)

Note that the high tone which occurs on da when it is used alone is lost when it occurs in this compound.

6. Many meanings of "with" in English can be represented by the ni...ye phrase in Bambara, e.g.

A b'a kè ni daba_ye.	He does it with a hoe.	
A b'a dila ni nègè_ye.	He makes it with iron.	
A bè taa ni Baba ye.	He goes with Baba.	
A bè taa ni kitabu_ye.	He goes with the book.	(He takes the book.)
A bè na ni kitabu_ye.	He comes with the book.	(He brings the book.)

NOTES (Continued)

Note that the representation of "take" and "bring" in Bambara is equivalent to "go with" and "come with".

The ni...ye expression is never to be interpreted as doing something with someone. For example:

A taara ni Fanta ye.

cannot be translated as "he and Fanta came together." It can be translated as "he took Fanta." When ni...ye is used with verbs other than ta and na, it is usually translated as an instrumental, "with".

7. Another very productive process for forming new words in Bambara is the one by which action nouns are formed from verbs by adding the suffix -li.

da	weave	dali	weaving
dila	repair	dilali	repairing
taa	go	taali	going
fo	greet	foli	greeting

There are a number of exceptions to this rule which must be memorized. A few of the most common are:

kalan	study	kalan	studying
baara	work	baara	work
min	drink	min	drinking
baro	converse	baro	conversing
sɛ̀nɛ̀	grow, farm	sɛ̀nɛ̀	farming

Since the suffixation of -li to verbs is very general, we will not give these forms in the dictionary, unless there is special reason to do so. If no action nominal form of a verb is given, it can be assumed that the form is verb + li. All exceptions to this will be cited as follows:

sènè	v.	farm, grow
sɛ̀nɛ̀	n.	farming

8. When the object of the verb is not stated in English, the equivalent Bambara form would use the action nominal form of the verb plus the verb kè, e.g.

Mary cooks.	Mari bè tobili kè.
John eats.	John bè dumuni kè.
Harry writes.	Harry bè sèbenni kè.
Baba greets.(does the greeting)	Baba bè foli kè.
Amy chats.	Ami bè baro kè.

VOCABULARY

baaranyini (baara-nyini) n.	main-ouvre; laborer (work-look for)
bawo conj.	because
boli v.	run, ride, drive
a bè boli	he runs (away)
a bè so boli	he rides horses
a bè mobili boli	he drives a car
bòrò/bòrè n.	sack, bag
boso n.	race of fishermen, Bozo
cikèla (ci-kè-la) n.	farmer (farmwork-do-er)
da v.	create, weave
dabakisè (daba-kisè) n.	hoe blade (hoe-core)
dolen n.	hook
dòn v.	know
A bè donsoya dòn.	He knows hunting.
donso n.	hunter
donsoya n.	hunting (hunter-ness)
	the art of the hunter
dila v.	make, create, prepare, repair
dugutigi (dugu-tigi) n.	village chief (village-chief)
fajiri n.	prayer at dawn, dawn
finikònò (fini-kònò) n.	strip of cloth
fitiri n.	prayer at dusk, dusk
fòlò v.	start out, begin by/with
A bè fòlò ka dumuni kè	He begins with eating.
gaari n.	string, thread
ga n.	stand built in shade for men to sit on
garankè n.	cobbler
gese n.	cotton thread
gese da	weave (thread, create, put down)
A tè se ka gese da.	He can't weave.
gesedala (gese-da-la) n.	weaver (thread-create-er)
jelekisè (jele-kisè) n.	axe blade (axe-core)
jeli (-ke, muso) n.	bard, griot
jò v.	stop, stand up, erect, build (as house)
Mobili tè jo yan.	The car doesn't stop here.
A t'i jò fo fitiri.	He doesn't stop until dusk.
A bè so jò.	He builds houses.
kala n.	handle
jelekala	axehandle
kalifa (...la) v.	care for, consign (to...)
A bè misiw kalifa ne na.	He put the cows in my care.
kan adj.	obliged to, to have to
N' ka kan ka taa so.	I must go home.
N man kan ka to yan.	I must not stay here.
karamògò (karan-mògò) n.	teacher (study-person)
kòori n.	cotton
kungo n.	the bush, the woods
kuntigi (kun-tigi) n.	boss, director (head-chief)
kurun n.	canoe, train (means of transportation
marifa n.	gun
marifadilala (marifa-dila-la)	gunsmith (gun-repair-er)

VOCABULARY (Continued)

minè v.	catch, grab, take, seize
misigènna (misi-gèn-la) n.	cattle herdsman (cow-chase-er)
na v.	come
A bè na yan tuma bèe.	He comes here all the time.
na ni X ye	come with X, to bring X
Na ni wari ye!	Bring the money!
nègè n.	iron
nka conj.	but
nòrò v.	glue
A bè wolo nòrò.	He glues the leather.
numu n.	blacksmith
sabara n.	sandal
se v.	arrive
se X la	be able (to do), be capable of X
Mamadu bè se fèn caman na.	Mamadou is capable of many things.
N'bè se i la.	I can beat you.
Fanta tè se ka taa dugu kònò.	Fanta can't go to town.
sènè v.	cultivate, farm, grow
A bè nyò sènè samiya tuma na.	He grows millet in the rainy season.
sènè n.	farmwork, growing
A bè sènè kè don o don.	He does farmwork every day.
sènèkèla (sènè-kè-la) n.	farmer (cultivate-do-er)
sogo n.	meat, flesh, wild game
sogo kènè	fresh meat
tilen v.	pass, spend the day
tinyè v.	spoil, ruin, break, bust
Marifa bè tinyè	The rifle will break.
Baara bè tinyè.	The work will be ruined.
wo n.	hole (as in a wall or bag)
wolo n.	leather, animal's skin
yòrò n.	place
baarayòrò	place of work, workshop
sigiyòrò	place to sit, residence

ASSIGNMENTS

1. Write a paragraph describing the following:

   1. Two things you're good at.
   2. Two things you can't do.
   3. Two things you have to do in Mali.
   4. Two things you shouldn't do in Mali.
   5. Two things you want to go in Mali.
   6. Two places you don't want to go.

   Present this to the class. Try to avoid having to read it.

2. Interview a Malian or an American friend, finding out the answers to the six questions in (1) above. Present it to your class, again, avoiding having to read it.

UNIT XIII

Nsiirin: Duniya_ye sɔ̀gɔ̀mada caman ye.

Mɔ̀gɔ̀_tɔ̀nɔ̀_t'i jugu_fa.

dɔ̀rɔ̀n

sell X to Y

X feere Y ma

emphatic particles: kɛ̀, dɛ̀

fara...kan, bɔ̀...la

days of week

more bargaining

more action nouns

transitive and intransitive drills

imperatives: a ye..., -ka-aux

note on tigi

CYCLE 1

Instructeur: Les dessins 27, 28, 40 peuvent être employée pour l'élaboration.

M-1 Tamati_bè sòrò sugu_la. Vegetables are found in the market.
Sigarati_bè sòrò tabalitigi_fè. Cigarettes are found at the table merchant's.

C-1 A: Tamati_bè sòrò min? Where are tomatoes found?
B: Tamati_bè sòrò sugu_la.
A: Sugu_bè min?
B: Sugu bè misiri_kòfè.
A: Sigarati_bè sòrò min? Where are cigarettes found?
B: Sigarati_bè sòrò tabalitigi_fè.

M-2 Dòlò tè sòrò yan. A bè sòrò dugu_kònò. Beer isn't found here, it's found in town.
Fini tè sòrò yan. A bè sòrò suguba_la. Cloth isn't found here, it's found at the big market.

C-2 A: Dòlò bè sòrò yan wa?
B: Ayi, dòlò tè sòrò yan, a bè sòrò dugu_kònò.
A: Fini dun? Fini bè sòrò yan?
B: Ayi, fini tè sòrò yan, a bè sòrò suguba_la.
A: Suguba_bè min?
B: A bè misiri_kèrèfè.

CYCLE 2

M-1 N'bè safinè_san butigi_la. I buy soap at the shop.
A bè sigarati_san butigi_la. He buys cigarettes in the shop.
An bè tiga_san tabalitigi_kèrèfè. We buy peanuts next to the table merchant's.
U bè dute_san butigi_la. They buy tea in the shop.

C-1 A: I bè safinè_san min? Where do you buy soap?
B: N'bè safinè_san butigi_la.
A: A bè sigarati_san min? Where does he buy cigarettes?
B: A bè sigarati_san butigi_la.
A: Aw bè tiga_san min? Where do you buy peanuts?
B: Aw bè tiga_san tabalitigi kèrèfè.
A: U bè dute_san min? Where do they buy tea?
B: U bè dute_san butigi_la.

M-2 Safinè_bè san butigi_la. Soap is bought at the shop.
Sigarati_bè san butigi_la. Cigarettes are bought in a shop.
Tiga_bè san tabalitigi_kèrèfè. Peanuts are bought next to the table merchant's.
Dute_bè san butigi_la. Tea is bought in a shop.

CYCLE 2 (Continued)

C-2	A:	Safinè_bè san min?	Where is soap bought?
	B:	Safinè_bè san butigi_la.	
	A:	Sigarati_bè san min?	Where are cigarettes bought?
	B:	Sigarati_bè san butigi_la.	
	A:	Tiga_bè san min?	Where are peanuts bought?
	B:	Tiga_bè san tabalitigi_kèrèfè.	
	A:	Dute_bè san min?	Where is tea bought?
	B:	Dute_bè san butigi_la.	
M-3		Mògò caman bè sanni_kè suguba_la.	Lots of people shop in the central market.
		N'bè sanni_kè suguba_la.	I shop in the central market.
C-3	A:	Jòn_bè sanni_kè suguba_la?	Who shops in the central market?
	B:	Mògò caman bè sanni_kè suguba_la.	
	A:	I bè sanni_kè min?	Where do you shop?
	B:	N'bè sanni_kè suguba_la.	
M-4		N'tè dute_san suguba_la wa? N'b'a san butigi_la.	I don't buy tea in the central market. I buy it in a shop.
		A tè safinè_san suguba_la. A b'a san butigi_la.	He doesn't buy soap in the central market. He buys it at the shop.
C-4	A:	I bè dute_san suguba_la wa?	Do you buy tea in the central market?
	B:	Ayi, n'tè dute_san suguba_la. N'b'a san butigi_la.	
	A:	A bè safinè_san suguba_la wa?	Does he buy soap in the central market?
	B:	Ayi, a tè safinè_san suguba_la. A b'a san butigi_la.	

CYCLE 3

M-1		Musow dòròn de bè tamati_feere sugu_la.	Only women sell tomatoes at the market.
		Cèw ni musow bè feere_kè suguba_la.	Men and women sell at the central market.
		N'tè feere kè, n'bè sanni_dòròn de kè.	I don't sell, it's only buying that I do.
C-1	A:	Jòn_bè tamati_feere?	Who sells tomatoes?
	B:	Musow dòròn de b'o feere.	
	A:	Jòn_bè feere_kè suguba_la?	Who sells at the central market?
	B:	Cèw ni musow bè feere_kè suguba_la.	
	A:	I bè feere_kè wa?	Do you sell?
	B:	Ayi, n'tè feere_kè, n'bè sanni_dòròn de kè.	

CYCLE 3 (Continued)

M-2	Alimèti bè feere tabalitigi_fè.	Matches are sold at the table merchant's.
	Tabalitigi_bè alimèti_feere saba saba.	The table merchant sells matches at 15 francs a piece (box).
	Tabalitigi_bè bònbòn_feere denw ma.	The table merchant sells candy to the children.
C-2	A: Alimèti_bè feere min?	Where are matches sold?
	B: Alimèti bè feere tabalitigi_fè.	
	A: Tabalitigi_bè alimèti_ feere joli joli?	How much does the table merchant sell matches for?
	B: Tabalitigi_bè alimèti_ feere saba saba.	
	A: Tabalitigi_bè mun feere denw ma.	What does the table merchant sell to children?
	B: Tabalitigi_bè bònbòn feere u ma.	
M-3	Ayi, n't'a feere i ma. A tè feere.	No, I won't sell it to you, it's not for sale.
	Ayi, a t'a feere Madu ma. A tè feere.	No, he won't sell it to Madou, it's not for sale.
C-3	A: I b'i ka rajo_feere ne ma wa?	Will you sell your radio to me?
	B: Ayi, n't'a feere i ma. A tè feere.	
	A: A b'a ka rajo feere Madu ma wa?	Will he sell his radio to Madou?
	B: Ayi, a t'a feere Madu ma. A tè feere.	
M-4	I b'a san joli (la)?	How much will you buy it for?
	N't'a feere i ma	I won't sell it to you!
C-4	A: A feere ne ma!	Sell it to me!
	B: I b'a san joli (la)?	
	A: N'b'a san kèmè fila (la).	I'll buy it for 1000 francs.
	B: N't'a feere i ma.	
M-5	N'b'a fè kè!	Of course I want it!
	I b'a feere joli (la)?	How much are you selling it for?
	N't'a san o sòngo_(la).	I won't buy it at that price.

CYCLE 3 (Continued)

C-5 A: I bè nin fè wa? — Do you want this?
B: N'b'a fè kè!
A: I b'a san wa? — Will you buy it?
B: Owò, i b'a feere joli (la)?
A: N'b'a feere waa fila de la. — I'm selling it for 10.000 francs.
B: N't'a san o (sòngò) la.
A: I b'a san joli?
B: N'b'a san --- .

Instructeur: Revoir les structures des cycles 1. à 3. avec les objets dans la salle de classe. Faire les achats et les ventes avec vos élèves dans la classe.

CYCLE 4

M-1 A sòngò ka gèlèn dè! — Hey that price is too high!
I tè dò bò a la? — Won't you lower it some?
Dò bò a la!
A barika! — Please!

C-1 A: Nin tabali bè feere waa saba (la). — This table is being sold for 15.000 francs.
B: A sòngò ka gèlèn dè! dò bò a la!
A: Foyi tè se ka bò a la. — Nothing can be knocked off of that.
B: A barika!

M-2 I tè se ka dò bò a la? — Can't you lower it some?
N'b'a san kèmè duuru. — I'll buy it for 2500 francs.
Ne tè se ka foyi far'a kan. — I can't add anything on to it.

C-2 A: N'bè nin sigilan feere i ma kèmè segin (na). — I'm selling this chair to you for 4000 francs.
B: A barika, dò bò a la.
A: I b'a san joli?
B: N'b'a san kèmè duuru.
A: I tè foyi far'o kan? — Can't you add something on to that?
B: Ne tè se ka foyi far'a kan.

M-3 N'b'a san dòròmè tan. — I'll buy it for 50 francs.
N'bè dòròmè duuru far'a kan. — I'll add 25 francs on to that.
Ayiwa. — O.K.

C-3 A: N'bè nin feere dòròmè mugan (na). — I'm selling this for 100 francs.
B: N'b'a san dòròmè tan.
A: N'bè dòròmè duuru bò a la. — I'll lower it 25 francs.
B: N'bè dòròmè duuru far'a kan.
A: A ka nyi. — That's good.
B: Ayiwa.

CYCLE 5

M-1
Bi ye --- ye. — Today is --- .
Sini ye --- ye. — Tomorrow is --- .
Sininkènè ye --- ye. — The day after tomorrow is --- .

M-2
Ntènèn (don) — Monday
Tarata (don) — Tuesday
araba (don) — Wednesday
alamisa (don) — Thursday
juma (don) — Friday
sibiri (don) — Saturday
kari (don) — Sunday

C-1
A: Bi ye don jumèn ye? — What day is it today?
B: Bi ye --- ye.
A: Sini dun? Sini ye don jumèn ye? — And what about tomorrow? What day is tomorrow?
B: Sini ye --- ye.
A: Sinikènè_dun? Sinikènè_ye kari ye wa? — And what about the day after tomorrow? Is the day after tomorrow Sunday?
B: Ayi, sinikènè tè kari (don) ye. Sinikènè ye --- de ye.

M-3
N'bè baara dòoni kè sibiri don. — I do a little work on Saturday.
N'tè foyi kè kari (don). — I don't do anything on Sunday.
N'bè taa yaala (yaala). — I go and walk around.

C-2
A: I bè baara_kè sibiri don wa? — Do you work on Saturday?
B: Owò, n'bè baara dòoni kè sibiri don.
A: Kari don dun? I bè baara_kè wa? — And what about Sunday? Do you work?
B: Ayi, n'tè foyi kè kari don. N'bè taa yaala (yaala).

M-4
Baara_tè kè yan kari don. — Work isn't done here on Sunday.

C-3
A: Baara_bè kè yan kari don? — Is work done here on Sunday?
B: Baara_tè kè yan kari don.

M-5
An tè to santiri_la kari don_bèe. An bè taa dugu kònò wala an bè taa yaala yaala yòrò wèrè. — We don't stay at the center every Sunday. We go into town or we go walk around somewhere else.

C-4
A: Kari o kari aw bè to santiri la wa? — Do you stay at the center every Sunday?
B: Ayi, an tè to santiri_la kari si. An bè taa dugu_kònò wala an bè taa yaala yaala yòrò wèrè.

CYCLE 5 (Continued)

M-6 An bè kalan_kè don o don, fo sibiri don ni kari don. — We study every day except Saturday and Sunday.
An bè kalan_kè k'a ta ntènen don fo juma don. — We study from Monday to Friday.

C-5 A: Aw bè kalan_kè don jumèn? — Which day do you study?
B: An bè kalan_kè don o don fo sibiri don_ni kari don_.
A: O tuma, aw bè kalan_kè k'a ta ntènèn don fo juma don wa? — Then you study from Monday to Friday?
B: Òwò, an bè kalan_kè k'a ta ntènèn don fo juma don.

M-7 Siniman_bè bò araba don. — The movie is held on Wednesday.
Sugu_bè jò ntènèn don_Segu. — The market is held on Monday in Segou.

C-6 A: Siniman_bè bò don jumèn? — What day is the movie held?
B: Siniman_bè bò araba don.
A: Sugu_bè jò don jumèn Segu.
B: Sugu_bè jò ntènèn don Segu.

DIALOGUE

A: I ni ce. — A: Greetings.
B: Nba, a ni ce. — B: Nba, greetings.
A: An bè sanni_kè bi. Tamati_ye joli joli ye? — A: I'm shopping today. How much is each pile of tomatoes?
B: Sara kelen dòròmè segin. (segin segin) — B: They're 40 francs (8 dòròmè) a
A: A barika, a sòngò ka gèlèn de! Dò bò a la! An bè caman san. — A: But please, that's a high price! Lower it a little! We're buying a lot.
B: N'bè dòròmè dòròmè bò a la. — B: I'll take 5 francs (1 dòròmè) off the price of each pile.
A: A to wòorò la! An bè (dòròmè) binaani ni segin na de san. O ye sara 8 ye. — A: Make it 30 francs (6 dòròmè). We'll buy 240 francs (48 dòròmè) worth. That's 8 piles.
B: A ye na ni wari ye. — B: Give me the money.
A: Kèmè filè! I bè se k'a falen? — A: Here's 500 francs (100 dòròmè)! Can you change it?
B: N'bè se kè! Hòn! Bi duuru ni fila filè! — B: Of course I can! Here! Take 260 francs (52 dòròmè)!
A: Jaba_b'i bolo? — A: Do you have onions?
B: Ayi, jaba tè n'bolo dè! Nka salati nyuman_bè yan bi. — B: No, don't have any onions. But there's some beautiful lettuce for sale here today.
A: An tè salati san bi, dò bè so. Jaba_bè sòrò min? — A: I'm not buying lettuce today, there's some at home. Where are the onions to be found?
B: A ye taa nyefè! Aw bè dò sòrò n'terimuso_bolo. — B: Go forward! You'll get them from my friend.

DIALOGUE (Continued)

A:	O ka nyi. An taara.	A:	Good. We're going.
B:	A n'u fo.	B:	Greet everybody.
A:	U n'a mèn.	A:	They'll here it.

DIALOGUES FOR PRACTICE

1. A:	Feerekèla, i bè di?	A:	How are you?
B:	N'bè hèrè la.	B:	I'm fine.
A:	Nin ye joli ye?	A:	How much is this?
B:	A sòngò ye dòròmè mugan ye.	B:	Its price is 500 francs.
A:	A da ka gèlèn dè! N'tè se ka san. N'bè taa yòrò wèrè.	A:	Its price is too high. I can't buy it. I'm going to another place.
B:	Kana taa. N'b'a d'i ma da duman na. I b'a san joli?	B:	Don't go! You should stay here! I'll sell it to you at a good price. How much will you pay for it?
A:	N'b'a san dòròmè biwòorò.	A:	I'll buy it for 300 francs.
B:	A tè fèere o la. Dò far'a kan! A barika.	B:	It won't be sold at that price. Add a little on! Please.
A:	N'bè tan far'a kan.	A:	I'll add 50 francs on.
B:	O t'a sòrò. Na ni bisegin ye.	B:	That won't do. Give me 400 francs.
A:	O ka di. Wari filè!	A:	That's a reasonable price. Here's the money.
2. A:	I bè nin fè wa?	A:	Do you want this?
B:	N'b'a fè kè! A bè feere joli la?	B:	Of course I want it. How much is it selling for?
A:	A sòngò ye binaani ye. I tè se k'a san o sòngò la?	A:	Its price is 200 francs. Can't you buy it at that price?
B:	N'bè se kè!	B:	Of course I can.
3. A:	Nin kasa sòngò ye joli ye?	A:	How much is this wool blanket?
B:	Waa fila.	B:	10.000 francs.
A:	A barika. I kari-kari ye joli ye?	A:	Please, How much is your final price?
B:	Waa kelen ani kèmè duuru.	B:	7.500 francs.
A:	N'tè se k'a san.	A:	I can't buy it.

TEXT

1. Sugu

Alamisa o alamisa, dògò bè jò Fulabugu. Bi ye dògòdon ye. Kabini sògòma joona, sennamògòw ni falitigiw bè bò fan bèe fè ka sugu magèn. Fulabugu n'a lamini bèe bè na Fulabugu dògò jò. Julaw bè bò dugubaw kònò ka na Fulabugu dògò jò. U bè na fènw san ka taa u jago duguba kònò, k'u ka tònò sòrò a la. Fèn jumèn bè sòrò Fulabugu dògò la?: shèw, sagaw, baw, misiw, nyò, kaba, finikisè, ani jiridenw; nin bèe bè sòrò Fulabugu dògò la. Sugu bè fa fo fitiri.

TEXT (Continued)

TRANSLATION

1.

sugu

Every Thursday, the weekly market takes place in Fulabugu. Today is the day of the market. From early in the morning on, people on foot, and on donkeys come from all over to take part in the fair. All of the inhabitants of the neighbouring villages of Fulabugu come to help put on the market. Merchants leave the larger towns and come to be in the market. They come and buy things and go market them in the big cities, and make their profit from it. The things which are found in the Fulabugu market are: chickens, sheep, goats, cows, millet, corn, fonio and fruits. All this is found in the Fulabugu market. The market is always filled with people until sunset.

1.

QUESTIONS

1. Fulabugu sugu_bè jò don jumèn?
2. Jòn_bè taa Fulabugu sugu_la?
3. U bè sugu_magèn tuma jumèn?
4. Olu dòròn bè Fulabugu dògò_jò wa?
5. Jònw bè bò duguba_kònò ka na?
6. Julaw bè mun feere?
7. Mun na julaw bè fèn caman san?
8. Fèn jumèn bè sòrò Fulabugu dògò_la?
9. Mògò caman bè taa sugu_la wa?

2.

TEXT

Nin cè tògò_Bakoroba, a jamu Jirè. Jagokèla don. Butigiba_b'a fè suguba_la misiri_kèrèfè. A bè bagi dòròn de feere o butigi_kònò. A bè cèbagi_ni musobagi_feere. A ka bagiw da_ka gèlèn. Mògò caman tè se ka sanni_kè yen. Butigi wèrèw bè Bakoroba fè dugu_kònò.

2.

TRANSLATION

This man's name is Bakoroba. His family name is Jirè. He's a merchant. He has a large shop in the central market near the mosque. Cloth is the only thing he sells in the shop. He sells cloth for both men and women. The prices on his cloth are quite high. Not many people can buy there. Bakoroba has other stores in town as well.

EXERCISES

SUBSTITUTION

1. Tamati_bè sòrò yan wa?
   salati - - - - - - - - -?
   - - - - - san - - - -?
   kaba - - - - - - - - - ?
   jaba - - - - - - - - - ?
   - - - - - feere - - - ?
   malo - - - - - - - - - -?
   jègè - - - - - - - - - -?
   - - - - - sòrò - - - -?
   sògo - - - - - - - - - ?
   kògò - - - - - - - - - ?
   shè - - - - - - - - - - ?
   ba - - - - - - - - - - ?

2. Musa bè duumi_kè.
   - - - - feere - - -.
   - - - - dali- - -.
   - - - - dilali- -.
   - - - - min - - -.
   - - - - kalan - -.
   - - - - sèbènni -.
   - - - - sanni - -.
   - - - - tèrèmèli-.
   - - - - dilali- -.
   - - - - min - - -.
   - - - - feere - -.

EXERCISES (Continued)

3. Muso b'a feere i ma.

- - - - - - -	a - - -
- - - - - - -	u - - -
- - - - - - -	aw - -
- - - - - - -	Musa -
- - - - - - -	Ali - -
- - - - - - -	e - - -
- - - - - - -	an - -
- - - - - - -	ne - -
- - - - - - -	Kalilu -
- - - - - - -	Kariba -
- - - - - - -	n'- - -
- - - - - - -	ale - -
- - - - - - -	an - -
- - - - - - -	aw - -
- - - - - - -	olu - -
- - - - - - -	u - -
- - - - - - -	Madu- -
- - - - - - -	Fanta -
- - - - - - -	a - - -
- - - - - - -	u - - -
- - - - - - -	Bari- -

4. N'bè tan kè!

a - - - - -
- - -na - -
- - a ta -
- - bò - -
- - dò bò-
u - - - - -
- - segin-
n'- - - - -
an - - - -
- - taa- -
a - - - - -
- - san- -
- - sòrò -
- - yan- -
olu - - - -
ale - - - -
- - na - -

TRANSFORMATION

Instructeur: Refaire 2ème fois avec les formes négatives.

A: N'bè tamati_san.
B: N'bè sanni_kè.

A bè salati_feere.
U bè bamanankan_kalan.
Bari bè lètère_sèbèn.
Karamògò bè bamanankan_sèbèn.
U bè kini_dun.
A bè gese_da.
Garankè_bè sabaraw dila.
Kalandenw bè ji_min.
Ali bè to_dun.
Keyita bè gese_da.
Numu_bè muruw dila.
Waye_bè sogo_feere.
U bè sòngò_tèrèmè.
Ali b'a sòngò_tèrèmè.
Fanta bè salati_san.
Madu bè gese_da.
Numu_bè daba_dila.
Musow bè sòngò_tèrèmè.
Cè in bè malo_feere.
Sènèkèla_bè foro sènè.

A: A bè shè_san.
B1: Shè_bè san yan.
B2: Shè tè san yan.

Muso_bè tamati_feere.
Jula_bè wari_sòrò.
Madu bè salati_san.
Ali bè sòngò_tèrèmè.
Musa bè baara_kè.
Musow bè jabaw feere.
Waye_bè sogo feere.
N'bè kaba sòrò.
Muso_bè sòngò_tèrèmè.
An bè lenburu_san.
U bè salati_feere.
Musa bè wari_sòrò.
Ali bè ba_feere.
Madu bè saga_san.
U bè tèrèmèli_kè.
N'bè sanni_kè.
A tè foyi san.
U bè feere_kè.
An bè wari_wòrò.
U bè sanni_kè.
A bè shè_san.

EXERCISES (Continued) TRANSFORMATION

Instructeur: Faire dans les deux sens affirmatif et négatif.

A: I bè taa sugu_la.
B: I ka taa sugu_la dè!

A bè sogo_san.
An bè dumuni_kè.
A bè dòròmè fila bò a la.
I bè dòròmè tan far'a kan.
I bè bò yan.
U bè dò far'a kan.
I bè nin san.
An bè nin feere.
Ali bè taa so.
I b'a san.
I b'a feere.
U bè nègèsow san.
I bè dò bò a la.
An bè dòw san.

A: A ka kan ka nin san.
B: A ka nin san.
A: A man kan ka nin san.
B: A kana nin san.

I ka kan ka wari_di yan.
I ka kan ka taa so.
Ali ka kan ka sènè_kè.
Aw ka kan ka dòlò_min.
U ka kan ka dumuni_kè.
A ka kan ka orajo_feere.
Bari ka kan ka lètèrè_sèbèn.
I ka kan ka bò yan.
I ka kan ka nin biye_falen.
I ka kan k'a ta fòlò.

A: A bè na wa?
B: A bè na kè!
A: Musa bè baara_kè wa?
B: A bè baara_kè kè.

A1: N'tè se ka fèn bò a la.
A2: N'tè se ka fèn far'a kan.
B1: Fèn tè se ka bò a la.
B2: Fèn tè se ka far'a kan.

I bè sogo_feere wa?
Ali bè taa wa?
An b'a san wa?
I bè misi_dòn wa?
I bè s'a la wa?
An bè dumuni_kè sisan wa?
I bè bamanankan_mèn wa?
I bè tubabukan_mèn wa?

A tè se ka foyi bò a la.
An tè se ka dòròmè bò a la.
U tè se ka tan bò a la.
N'bè se ka duuru bò a la.
A bè se ka fila bò a la.
U tè se ka kèmè fila bò sòngò_la.
A bè se ka binaani bò a la.
U bè se ka biduuru bò a la.
I tè se ka dòròmè kelen bò a la.
I tè se ka dò bò a la.
A tè se ka foyi bò a sòngò_la.
I bè se ka joli bò a la?
N'bè se ka caman bò a la.
N'bè se ka dòròmè kelen bò a la.
Aw bè se ka kèmè naani ani biduuru bò a la.
I tè se ka dòròmè mugan bò a la.
Ne bè se ka dò bò a la.

NOTES

1. Up to now, we have been working with the long form of the second person plural (you-all) aw. It is extremely common to find this shortened to simply a, which is differentiated from the third person singular "he, she, it" only by the tone (and of course the context). The short form is used almost all the time in the greetings, e.g.

a ni sògòma a ni cè a ni baara

NOTES (Continued)

In rapid speech, even the /i/ in ni tends to disappear leaving only:

n' cè a n' baara a n' su

In other environments in which aw occurs, the high tone a form is used all the time in the Segou dialect and other northern regions. Both the aw and a forms are used in Bamako. Further to the south one finds other variants, e.g. ai in the Wasulu region.

2. In this unit we introduced the emphatic particles: dè and kè. They are not readily translatable into English. You will therefore have to gain a feeling for the contexts in which they are appropriate. The particle dè is not to be confused with the emphasis particle de which we have seen in many units placed after a noun. The two are pronounced differently and used differently. Dè is only found at the end of a sentence and means roughly "really" or "at all" in negative sentences. It can be used to express surprise and to give warnings. For example when a merchant gives you a price that is higher than you want to pay, you can respond, with a surprised look on your face: A ka gèlèn dè! which is sort of like saying: "that's really too much!" If someone asked you to go somewhere that you don't want to go, you could respond with: N'tè taa dè! "I won't go at all!" Dè when used in negative imperatives is quite strong and takes on the value of English "better not". I kana taa dè. "You better not go."

3. The particle kè is also used at the end of sentences. It usually means something like "obviously" or "of course". It is often used when answering a wa question, i.e. a yes-no question, when the person answering thinks that the answer should be obvious. For instance, if someone should ask you an obvious question like whether or not you want money, you can answer: N'b'a fè kè! which means "Of course I want it!"

4. The second person plural imperative (you-all) is frequently formed by using the short form of the pronoun a and the auxiliary ye, e.g.:

Come!	A ye na.
Do the work!	A ye baara kè.
Buy it!	A y'a san.
Leave!	A ye bò yan.

This construction is used only with the second person plural imperatives.

5. Bambara has a verb form called by grammarians the hortative, which is used for making polite requests, suggestions or commands, for making indirect commands (Let him go, Have him come in, etc.). This is formed by using the auxiliary ka in the affirmative and kana in the negative.

NOTES (Continued)

i ka na	come you should come	i kana na	don't come
a ka na	let him come have him come he should come	a kana na	don't let him come don't have him come he shouldn't come
		a kana bin	he shouldn't fall

This is the only form available for making first person plural requests or imperatives.

an ka taa	let's go	an kana taa	let's not go, we shouldn't go
an k'an sigi	let's sit down	an kan'an sigi	let's not sit down

6. The negative hortative form is the only means of expressing negative commands, regardless of the particular affirmative form one might commonly use, e.g.

	AFFIRMATIVE	NEGATIVE
1st person	n ka bɔ̀	n kana bɔ̀
2nd person	bɔ̀ yan i ka bɔ̀ yan	i kana bɔ̀ yan kana bɔ̀ yan
3rd person	a ka bɔ̀	a kana bɔ̀
1st pers. pl.	an ka bɔ̀	an kana bɔ̀
2nd pers. pl.	aw ka bɔ̀ yan a ye bɔ̀ yan	aw kana bɔ̀ yan
3rd pers. pl.	u ka bɔ̀ yan	u kana bɔ̀ yan

7. The word tigi might be described as meaning in its most abstract sense "the person responsible for". It sometimes will mean "chief" or "leader" as in:

dugutigi	village chief
kuntigi	headman, leader, boss

Sometimes it can be translated as "owner" or "master", e.g.

sotigi	houseowner, master of the house
mobilitigi	car owner

NOTES (Continued)

Sometimes it can be more abstract and translate as "man" in the sense of someone in charge of something, e.g.

taxitigi	taximan
tabalitigi	tableman
misitigi	cowman

It can be used with a possessive modifier in which case it can mean "the person responsible for," or "the author of a particular deed," e.g.

A tigi_tè ne ye.	I didn't do it. (I am not its author)

VOCABULARY

ba n.	goat
bagi n.	cloth
bɔ̀ --- la v.	take out or off of, remove from
Foyi tè bɔ̀ a la.	Nothing will be taken off of it.
N'bè wari_dɔ̀ bɔ̀.	I'll take out some money.
A bè kèmè_dɔ̀rɔ̀n de bɔ̀ a sòngɔ̀_la.	He will reduce the price by 500 francs.
A bè dɔ̀ bɔ̀ a la.	He will lower it some.
dòngɔ̀ n.	market, weekly fair, weekly market
duguba (dugu-ba) n.	big city
fa v.	fill
N'b'a fa ji_la.	I'll fill it with water.
A tè fa.	It doesn't fill. or It isn't fillable.
fali n.	donkey
falitigi (fali-tigi) n.	owner of donkeys, donkey seller, donkey rider (donkey-man)
fan (fan bèe) n.	side, direction (all sides, all over)
fara (--- kan) v.	add (on to ---)
Dɔ̀ far'a kan?	Add some on to it.
Dɔ̀rɔ̀mè fila bè far'a kan.	Ten francs will be added on to it.
feere --- (ma) v.	sell (--- to)
A b'a feere kè!	Of course he'll sell it.
N'b'a feere aw ma.	I'll sell it to you.
Tamati_bè feere yan.	Tomatoes are sold here.
feere n.	selling
Musow bè feere_kè.	Women sell.
finikisè (fini-kisè) n.	fonio (fonio-grain)
galama n.	ladle, large spoon
jabigi n.	pineapple
jago n.	commerce, trade, marketing, trading
U bè jago_kè duguba_kɔ̀nɔ̀.	They market in big towns.
jago v.	market, trade (in)
U bè ba jago.	They market goats.
jègè n.	fish

NOTES (Continued)

jiriden (jiri-den) n.	fruit (tree-offspring)
jɔ̀	see Unit XII, also used to express idea of holding an event.
Dɔ̀gɔ̀ bè jɔ̀ alamisa o alamisa.	The fair (market) is held every Thursday.
jula n.	merchant, trader
kaba n.	corn
kari (kari) n.	last price, final price
kɔ̀gɔ̀ n.	salt
lamini n.	surrounding area, suburbs
magèn v.	go to (a place), flock to
U bè sugu magèn.	They will attend the market.
malo n.	rice
misi n.	cow, beef
nanaye n.	mint
nyɔ̀ n.	millet
poti n.	cup (a market measure)
saga n.	sheep
san v.	buy
N'b'a san.	I'll buy it.
segi n.	basket (a market measure)
sennamɔ̀gɔ̀w (sen-na-mɔ̀gɔ̀) n.	pedestrians, those who walk (foot-on-person)
shè n.	chicken
sogo n.	meat
sugu n.	market
suguba (sugu-ba) n.	central market (market-big)
ta v.	take, carry
I k'a ta!	Take it!
tèrèmè v.	bargain, discuss the price
U bè sɔ̀ngɔ̀ tèrèmè don o don.	They bargain the price every day.
tɔ̀nɔ̀	gain, profit
waye n.	butcher
wècè n.	change
falen v.	change (as with money), exchange
I bè se ka nin falen?	Can you change this?

DAYS OF THE WEEK

ntènèn (don)	Monday
tarata (don)	Tuesday
araba (don)	Wednesday
alamisa (don)	Thursday
juma (don)	Friday
sibiri (don)	Saturday
kari (don)	Sunday

ASSIGNMENTS

1. From your teacher or friend, find out the Bambara word for one of the following items that is handmade in Mali. Try to choose one of these that you want to buy for yourself or a friend. Find out a rough approximation of what the price should be; then go and bargain for the item you have chosen and buy it.

leather wallet	wooden mask
mudcloth or mudcloth poncho	wooden statue
tie-dyed cloth	Touareg purse
batik cloth	leather sandals
blanket (wool)	cross of Agadez
blanket (cotton)	necklace
silver or gold ring	snakeskin wallet
silver or gold earrings	copper or bronze jewelry
silver or gold bracelet	calabash (gourd) bowl and spoon
handwoven cloth	tie-dyed T-shirt
shirt	beaded bracelets
boubou	hammock

Bring the item to class and reenact the dialogue that took place between you and the seller. You sell the item to one of your classmates or teachers.

2. Buy a piece of cloth and take it to a tailor who has been recommended to you. Have a shirt or something made and then report back to the class.

3. Find out the prices of five items that the table merchant sells and report back to the class.

4. Compare the street prices of 3 brands of cigarettes with the "Bureau de Tabac" prices for the same 3 brands and report back to the class.

5. Find out the names of 3 different kinds of locally made cloth and the average price per "pagne" for each. If you have samples of them, bring them when you report back to the class. Sell them to your classmates.

6. Compare the "Legumes" prices for 4 fruits and/or vegetables with the street prices for the same four. Report back to the class.

UNIT XIV

Nsiirin: Bèe_ka nyi_ i bara.

Indirect object

--- ma
--- la

Directions

kini fè
numan fè

Past participles

V + len don

CYCLE 1

M-1	N'bè lakèrè_d'i ma.	I'll give chalk to you.
	N'bè lakèrè_d'a ma.	I'll give chalk to him.
C-1	A: Lakèrè_di n'ma!	Give me chalk!
	B: N'bè lakèrè_d'i ma.	
	A: Lakèrè_d'a ma!	Give him chalk!
	B: N'bè lakèrè d'a ma.	
M-2	Keyita bè wari_di ne ma.	Keita gives me money.
	Keyita bè wari_di karamògòw ma.	Keita gives money to the teachers.
C-2	A: Jòn_bè wari_d'i ma?	Who gives you money?
	B: Keyita bè wari_di ne ma.	
	A: Jòn_bè wari_di karamògòw ma?	Who gives money to the teachers?
	B: Keyita bè wari_di karamògòw ma.	
M-3	Kalo o kalo a bè waa tan ni ni fila di ne ma.	Every month he gives me 60.000 francs.
	Kalo o kalo a bè waa mugan di karamògòw ma.	Every month he gives the teachers 100.000 francs.
C-3	A: Kalo o kalo, a bè joli d'i ma?	Every month, how much does he give you?
	B: Kalo o kalo, a bè waa tan ni fila di ne ma.	
	A: Kalo o kalo, a bè joli di karamògò_ma?	Every month, how much does he give the teachers?
	B: Kalo o kalo, a bè waa mugan di karamògòw ma.	
M-4	Kalo o kalo n'bè waa saba di boyikè_ma.	Every month I give 15.000 francs to the houseboy.
C-4	A: Kalo o kalo i bè joli di boyikè_ma?	Every month how much do you give to the houseboy?
	B: Kalo o kalo n'bè waa saba di boyikè_ma.	

CYCLE 2

M-1	Polisi_bè sira_jira ne na.	The policeman shows me the way.
	N'i tununnen don, polisi_bè sira_jira i la.	If you're lost, the policeman will show you the way.
C-1	A: Jon_bè sira_jira i la?	Who shows you the way?
	B: Polisi_bè sira_jira ne na.	
	A: Ni n'tununnen don, jòn_bè sira_jira ne la?	If I'm lost, who will show me the way?
	B: N'i tununnen don, polisi_bè sira_jira i la.	

CYCLE 2 (Continued)

Instructeur: Dessiner un plan du centre et bureau au tableau.

M-2	N'b'a jira aw la.	I'll show it to you.
	I mana don santiri_kònò, biro_ b'i kinin fè.	When you enter the center, the office is to the right.
C-2	A: Taa tabulo_la ka biro_jira an na!	Go to the blackboard and show us the office!
	I mana don santiri_kònò biro_bè min?	When you enter the center, where is the office?
	B: N'b'a jira aw la. I mana don santiri_kònò, biro_bè i kinin fè.	
M-3	I mana don santiri_kònò, kalanso_b'i numan fè.	When you enter the center, the office is to the left.
	Bibliotèki_bè kinin fè, waranda_kòfè.	The library is to the right, behind the veranda.
	Gabugu_bè numan fè.	The kitchen is to the left.
C-3	A: Kalanso dun? I mana don santiri_kònò, kalanso_ bè min?	And what about the classroom? When you enter the center, where is the classroom?
	B: I mana don santiri_kònò, kalanso_b'i numan fè.	
	A: Bibiliotèki dun?	And what about the library?
	B: Bibliotèki_b'i kinin fè, waranda kòfè.	
	A: Gabugu dun?	And what about the kitchen?
	B: Gabugu_b'i numan fè.	

CYCLE 3

Instructeur: Enseigner ce cycle en vous servant de la carte de Bamako ou bien d'un plan dessiné au tableau. Jouer la rôle du policier d'abord et ensuite le rôle du perdu. Le stagiaire sera le perdu d'abord et ensuite le policier.

M-1	N'tununnen don.	I am lost.
	N'b'a fè ka taa suguba_la.	I want to go the central market.
	N'tè se k'a yòrò_labò.	I can't find the place.
M-2	A ka jan wa?	Is it far?
	Nin yòrò_tògò_ko di?	What's this place called?
	Suguba_sira_bè min?	Where's the road to the central market?

CYCLE 3 (Continued)

C-1	A:	I tununnen don wa?	Are you lost?
	B:	Owò, n'tununnen don.	
	A:	I bè taa min?	Where do you want to go?
	B:	N'b'a fè ka taa suguba_la.	
	A:	I bè se k'a yòrò_labò wa?	Can you find the place?
	B:	Ayi, n'tè se k'a yòrò_labò. A ka jan wa?	
	A:	Ayi, a man jan.	No, it's not far.
	B:	Nin yòrò_tògò_ko di?	
	A:	Nin yòrò_tògò ko Bosola.	This place is called Bozola.
	B:	Suguba_sira_bè min?	
	A:	I mana se o siraba_la, i bè fara i kinin fè. I b'i tilen o sira_fè.	When you reach that paved road, you turn to your right. You go straight on that road.
		I bè kare kelen tèmè. I mana kare kelen tèmèn, i bè suguba_la.	You go one block. When you've gone one block, you'll arrive at the central market.
	B:	N'y'a faamuya. I ni baraji.	
	A:	Nba.	

Instructeur: Refaire la même sorte de construction de dialogue pour d'autres situations. En faire plusieurs avant de renverser les rôles. Procéder lentement.
Situations: 1. Quelqu'un au centre veut aller à la boulangerie pour acheter du pain. 2. Quelqu'un au centre veut aller à l'ambassade de la Chine. 3. Quelqu'un perdu à l'artisanat veut aller au centre du Corps de la Paix. 4. Quelqu'un à l'artisanat veut aller à Badalabougou. 5. Un stagiaire veut aller du centre à l'ambassade américaine. 6. Créer d'autres situations.

DIALOGUE

A:	I ni ce.	Greetings my friend.
B:	Nba, i ni ce.	Nba, greetings.
A:	I bè di?	How are you?
B:	Tòorò tè.	Fine.
A:	N'terikè, hakè to, n'tununen don. I tè nyè n'ma ka dugutigi_ka so_yòrò_jira n' na wa?	My friend, excuse me, I'm lost. Won't you come to my aid and show me where the Peace Corps is?
B:	Ayiwa. N'tè se ka t'i bila nka n' bè se k'a yòrò_f'i ye. I tilen nin sira_fè f'i ka se bamansunba_ma. I mana tèmèn banansun_na, i bè fara i kinin fè. I b'i tilen f'i ka kare saba tèmèn. Da naaninan_don i numan fè.	O.K. I can't accompany you, but I can show you the way. You go straight ahead on this road until you come to a big banan tree. As soon as you pass the banan tree, you turn to your right. You go straight for three blocks. It's the fourth door on your left.
A:	A man jan?	It's not far?
B:	A ka jan dooni.	It's fairly far.
A:	I ni ce. I ni baraji.	Thank you. I appreciate it.
B:	Nba. I n'u fo.	Nba. You'll greet them!
A:	U n'a mèn.	They'll hear it.

DIALOGUES FOR PRACTICE

1.

A: Kòri i bè taa Segu bi?	A: Are you going to Ségou today? (with doubt in voice)
B: Ne kòni bè taa.	B: No matter what, I'm going. (In any event I'm going.)

2.

A: Wari b'i kun wa? I jija ka kèmè fila d'an ma.	A: Do you have any money on you? Do your best and give me 1000 francs.
B: N'tè foyi d'i ma.	B: I won't give you anything.

TEXT

Bari ye Amerikèn ye. A bè sugu la. A b'a fè ka taa biro la nka a t'a yòrò dòn. Ni Bari tununna, a bè mun kè? A bè taa polisi dò nyininka. O b'a fò a ye k'ale tè se ka t'a bila nka a bè se ka sira fòlò jir'a la k'a tò nyèfò a ye. O man'a nyèfò Bari ye, a bè sira minè. A bè kòlòsili kè sira la kosèbè. A tè fili tuguni.

TRANSLATION

Barry is an American. He is at the market. He wants to go to the Peace Corps but he doesn't know where it is (the way). He is lost. What does Barry do? He goes and asks a policeman. He (the policeman) says to him that he can't accompany him, but that he can show him the first road and explain the rest to him. As soon as he (the policeman) explains it to him, Barry takes to the road. He observes the road carefully. He won't be mistaken again.

QUESTIONS

1. Bari tununnen don wa?
2. Bari b'a fè ka taa min?
3. Bari tununnen bè min?
4. Bari bè taa jòn nyininka?
5. Polisi bè mun fò Bari ye?
6. Polisi bè se ka t'a bila wa?
7. Polisi bè sira jumèn jir'a la?
8. Polisi mana sira fòlò jir'a la, a bè mun nyèfò a ye?
9. Bari bè mun kè sira la?
10. Mun na?

EXERCISES

SUBSTITUTION

1. N'bè wari di Fanta ma.	(N'bè wari di Fanta ma.)
- - - - - - -u - - - -	- - - - - - - a - - - -
- - - - - - - Ali - - -	- - - - - - - aw - - -
- - - - - - - a - - - -	- - - - - - - aw - - -
- - - - - - - aw - - -	- - - - - - - Musa - -
- - - - - - -olu - - -	- - - - - - - Kariba- -
- - - - - - - ale - - -	- - - - - - - i - - - -
- - - - - - - i - - -	- - - - - - - u - - - -
- - - - - - - e - - -	- - - - - - - a - - - -
- - - - - - - Mariam -	- - - - - - - den - - -
- - - - - - - Madu - -	

EXERCISES (Continued) SUBSTITUTION

2. Ali b'a jira mògò la.

| | | |

EXERCISES (Continued)

1. N'tununnen don. N'bè dugu_kòfè, n'b'a fè ka taa dugutigi_ka so. sira_nyèfò n'ye.
2. N'bè fèrè_la, n'b'a fè ka taa kube_la. N'bè taa sira jumèn fè?
3. N'bè kube_la, n'b'a fè ka taa dugutigi_ka so. Sira_nyèfò n'ye dè.
4. N'bè fèrè_la, n'b'a fè ka taa Kariba ka fèrè_la.
5. A bè suguba_la, a'b'a fè ka taa siniman_na. I bè se ka sira_nyèfò a ye wa?
6. Bala bè bada_la, a b'a fè ka taa suguba_la. I b'a yòrò_dòn wa? A yòrò_fò a ye.

NOTES

1. In Bambara the present tense is often used for giving instructions or directions. In such a situation, the person giving the instructions or directions will use the pronoun i, the second person singular pronoun. This is sort of an impersonal "you" much as we might use in English in the same situation. You've probably heard policemen say: "You go two blocks that way and you turn left and ---". In French, "tu", "vous" and "on" are used for this purpose. The people you work with will use this impersonal i to give you instructions and you will naturally have need of it yourself in a great many situations. The hypothetical future of Unit XII of course also comes into play, especially when giving directions.

2. In Unit XIII we looked at the transitive verb ka --- feere --- ma, meaning "to sell --- to ---". This can be referred to as a three-place verb having subject, a direct object and an indirect object. With feere the indirect object is expressed as the object of the postposition ma. The following three-position verbs were also introduced.

a. di --- ma	give --- to ---
N'bè wari_di n'muso_ma.	I give money to my wife.
b. jira --- la	show --- to ---
A bè so_jira Fanta la.	He shows the horse to Fanta.

As can be seen, the student must learn which postposition to use with the indirect objects. It should be clear that they are not all the same as English.

3. The translation for a number of Bambara verbs changes depending on the nature of the noun filling the object position, e.g.

a. dege	learn
N'bè bamanankan_dege.	I am learning Bambarâ.

In this case, the thing being studied is in object position and dege is translated as "learn".

b. dege	teach, instruct
Karamògò bè Bari dege.	The teacher is teaching Bari.

In this case, the person being taught is in object position and dege translates as teach.

NOTES (Continued)

c. dege --- la — instruct --- in ---
U b' an dege bamanankan_na. — They instruct us in Bambara.

For this verb it is apparent that the position of the object affects its translation into English. The verb dege is used for both learning and teaching.

4. In this unit you have been briefly introduced to the Bambara past participle. In the text the following sentence occurred: Bari tununnen don which means "Barry is lost." Tunun is the root of the verb "lose". Tununnen is a past participle. Here are some more examples.

Bari sigilen don.	Barry is seated.
Bari jɔ̀len don.	Barry is standing.
Bari bɔ̀len don.	Barry is out.
Bari kununnen don.	Barry is awake.
Baara_kɛ̀len don.	The work is done.

Past participles are not used to describe actions, but to describe the state achieved upon completion of the action. The past participle is formed for all verbs without exception with the verb root plus the suffix -len (which becomes -nen in nasal environments.)

VOCABULARY

bila v. — leave ---, put down ---, let go of
N'tɛ̀ se k'i bila sira. — I can't accompany you. (put you on the road
A bila! — Leave it! (Put it down!)
daba n. — large door
donda n. — entryway, entry door
fara v. — turn off, branch off, rip off, tear, divide
O kɔ̀, i bɛ̀ fara i numan fɛ̀. — After that, you turn to the left.
fili v. — make a mistake, be mistaken, err
A tɛ̀ fili tuguni. — He won't be mistaken again.
gudɔ̀rɔn (fr.) n. — paved road
jira --- la v. — show (something) to (someone)
N'b'a fɛ̀ ka n ka so_jir'i la. — I want to show you my house.
N'bɛ̀ sira_jir'i la. — I'll show you the road.
kare n. — block
kinin — right
kininbolo n. — right hand
kininfɛ̀ adv. — to the right
kɔ̀lɔ̀si v. — look after---, look out for, watch out (for)
A bɛ̀ misiw kɔ̀lɔ̀si kosɛ̀bɛ̀. — He looks after cattle closely.
A b'i kɔ̀lɔ̀si musow la. — He watches out for women.
A ye kɔ̀lɔ̀sili_kɛ̀ sira la. — He observed (carefully) along the road.
labɔ̀ v. — find (a place), discover
numan — left
numanbolo — left hand
numanfɛ̀ — to the left

VOCABULARY (Continued)

nyɛ̀ --- ma (nyi - yn) v.
I tɛ̀ se ka nyɛ̀ n'ma?
come to the aid of ---
Can't you help me?

nyɛ̀fɔ̀ --- ye v.
Karamɔ̀gɔ̀ bɛ̀ ko nyɛ̀fɔ̀ an ye.
to explain (something) to (someone)
The teacher explains the affair to us.

sira
sira kelen n.
path, road
straight

tɛ̀mɛ̀n v.
I mana tɛ̀mɛ̀n o yɔ̀rɔ̀ la, i b'a ye.
go past, to pass up/by, surpass
When you've passed that place, you'll see it.

tigɛ̀
I bɛ̀ gudɔ̀rɔ̀n fila tigɛ̀.
I bɛ̀ sogo tigɛ̀ ni muru ye.
cut, traverse, cross
You'll cross 2 paved roads.
You cut meat with a knife.

tilen
I b'i tilen nin sira fɛ̀.
straighten, go straight
You go straight on this road.

tunun
N'tununnen don.
get lost, lose
I am lost.

EXPRESSIONS

Hakɛ̀ to!
Excuse me!

--- kɔ̀ni
no matter what

Ne kɔ̀ni bɛ̀ taa.
No matter what I'm going.

Kɔ̀ri ---?
yes-no question marker; like wa?

Kɔ̀ri i bɛ̀ taa?
Are you going?

kilomètri kelen kɛ̀
do (to go) 1 kilometer

don fila kɛ̀
do (to spend) 2 days

san fila kɛ̀
do (to spend) 2 years.

ASSIGNMENTS

1. Go into downtown Bamako and try to get lost. It may not be difficult. Once lost, ask for directions on how to get back to the Peace Corps office in Niarela (on the Sotuba road). If you don't succeed in getting lost, then pretend you're lost and ask for directions anyway. In either event, report back to the class with the results of your adventure.

2. Write up a set of directions telling someone how to get from the American Embassy to the Peace Corps office. You may need to do some research on this. Report your set of directions to the class.

3. Do the same as in (2), providing directions for getting from the Peace Corps office to the "Gondole Restaurant".

4. Do the same as in (2) for getting from the Peace Corps office to the director's home.

UNIT XV

Nsiirin:

Don_ka jan; a sebali tè.

Taa n'bara, n'ka taa i bara,
o de bè dugu_diya.

Past tense

Transitive
Intransitive
Negative

Reciprocals

Ka ngògòn V
Ka X kè nyògòn

Some time adverbs

Fòlò
Kaban
Kelen

More on 3 slot verbs

Mèn (to stay a while)

CYCLE 1

M-1	I ye mun kè kunun?	What did you do yesterday?
	I ye baara_kè wa?	Did you (do the) work?
	N' ma Fanta ye fɔ̀lɔ̀.	I haven't seen Fanta yet.
	A ma dugutigi_fo.	He didn't greet the chief.

C-1	A: I ye mun kè kunun?	
	B: N'ye baara_kè n' birankè_fè.	
	A: Aw ye mun baara_kè yen?	What work did you do there?
	B: An ye ci_kè a ka foro_la.	We did farm work in his field.
	A: I y'a muso_ye wa?	Did you see his wife?
	B: Ayi, n'm'a ye. U y'a fɔ̀ ko a b'a ba ka sisan.	No, I didn't see her. They said that she was at her mother's house.

M-2	Salon, n'ye kalan_kè.	Last year I studied.
	N'ye kalan_kè Ameriki.	I studied in America.
	N'ma tubabukan_ni bamanankan_kalan.	I didn't study French and Bambara.

C-2
A: Salon, i ye mun kè?
B: Salon, n'ye kalan_kè.
A: I ye kalan_kè min?
B: N'ye kalan_kè Ameriki.
A: I ye tubabukan_ni bamanankan_kalan wa?
B: Ayi, n'ma tubabukan_ni bamanankan_kalan.
A: I ye mun kalan?
B: N'ye --- kalan.

CYCLE 2

M-1	An ye nyɔ̀gɔ̀n sɔ̀rɔ̀ santiri_la kunun.	We met (found each other) at the center yesterday.
	An ye nyɔ̀gɔ̀n ye.	We saw each other.
	An bè nyɔ̀gɔ̀n fo tuguni.	We greet each other again.

C-1
A: Aw ye nyɔ̀gɔ̀n sɔ̀rɔ̀ santiri_la kunun wa?
B: Ɔ̀wɔ̀, an ye nyɔ̀gɔ̀n sɔ̀rɔ̀ santiri_la kunun.
A: Aw ye nyɔ̀gɔ̀n fo wa?
B: Ɔ̀wɔ̀, an ye nyɔ̀gɔ̀n fo.
A: Aw bè nyɔ̀gɔ̀n ye tuguni wa?
B: An bè nyɔ̀gɔ̀n ye tuguni.

Instructeur: Elaborer ce cycle avec d'autres réciproques.

EXERCISES

TRANSFORMATION

1. fana A: A ye ci_kè. B: Ale fana ye ci_kè.

A ye gese_da.
I ye baara_kè
Fanta ye Ami ye.
Baba ye dugutigi_fo.

An ye jègè_mɔ̀n.
Aw ye so_boli.
Sidi ye tubabukan_kalan.

EXERCISES (Continued) TRANSFORMATION

2. negation A: A ye ci_kè. B. A ma ci_kè fɔlɔ.

A ye gese_da.
I ye baara_kè.
Fanta ye Ami ye.
Baba ye dugutigi_fo.
An ye jègè_mɔn.
Aw ye so_boli.

QUESTION-ANSWER

A: Aw ye baara_kè wa? B: Ɔwɔ, an y'a kè kaban.

A ye dumuni_tobi wa?
A ye dugutigi_fo wa?
I y' i bolotègè_ko wa?
I ye wari_di Musa ma wa?
U ye malo_feere wa?

DIALOGUE (Instructeur: le dessin 1 ou 2)

A: I ni ce.
B: Nba, i ni ce, i bisimila! I bɔra min?
A: N'bɔra Musa bara sisan, n'taara bɔ Musa ye.
B: Musa ka kènè?
A: Tɔorɔ_t'a la, a b'i fo.
B: I taara yen tuma jumèn?
A: N'taara yen kabini selifana. An tora baro dumanba de la fo ka su_ko. An ye dute_wuli k'a min.
B: I ye jɔn_ni jɔn_ye yen?
A: N'ye Musa yèrè n'a ka denbaya_ n'a terikè_fila ye.
B: I ye surɔfana_dun yen wa?
A: Ayi, n'ma surɔfana_dun fɔlɔ. Yan ta_sigira wa?
B: Ayi, a ma sigi fɔlɔ. I y'i ko?
A: Ayi, n'ma n'ko fɔlɔ. N'bè taa n'ko ka na.
B: N'i nana, an bè dumuni_kè.

A: Greetings.
B: Nba, greetings. Welcome. Where are you back from?
A: I just left Moussa's house. I went to visit Moussa.
B: How is Moussa?
A: He is fine. He greets you.
B: When did you go there?
A: I've been there since ---. It was a great conversation that kept us there until nightfall. We fixed tea and drank it.
B: Who all did you see there?
A: I saw Moussa himself and his family and two of his friends.
B: Did you eat dinner there?
A: No, I haven't eaten dinner yet. Is it ready here?
B: No, it's not ready yet. Have you washed?
A: No, I haven't washed yet. I'll go wash and come back.
B: When you come, we'll eat.

DIALOGUES FOR PRACTICE

1.
A: Madu bè yan wa?
B: Ayi, a tè yan. A bɔra.
A: A taara min?
B: A taara dugu_kɔnɔ.
A: A bè segin ka na dumuni_kè wa?
B: Ayi, a ye dumuni_kè kaban.

A: Is Madu here?
B: No, he's not here now. He has gone out.
A: Where did he go?
B: He went into town.
A: Is he coming back to eat?
B: No, he has already eaten.

DIALOGUES FOR PRACTICE (Continued)

2.

A:	N'bɛ̀ taa (n'taara).	A:	I'm going.
B:	Kelen?	B:	Already? (so soon?)
A:	Òwɔ̀, n'bɛ̀ taa. Sunɔgɔ_bɛ̀ n'na.	A:	Yes, I'm going. I'm sleepy.
B:	Ala ka sini jɨr'an na!	B:	May God show us tomorrow.
A:	Amiina.	A:	Amen.

3.

A:	I bɛ̀ bamanankan_mɛ̀n dɛ̀!	A:	Hey, you really understand Bambara!
B:	N'b'a mɛ̀n dɔ̀ni.	B:	I understand it a little.
A:	I mɛ̀nna yan?	A:	Have you been here a long time?
B:	N'ye san kelen kɛ̀ kaban.	B:	I've already done one year here.

4.

A:	I na-tuma_mɛ̀nna wa?	A:	Was your arrival a long time ago?
B:	Òwɔ̀, a mɛ̀nna. N'mɛ̀nna yan kosɛ̀bɛ̀.	B:	Yes, it was a long time ago. I've been here a long time.
A:	I na-kun ye mun ye?	A:	What's the reason for your coming?
B:	N'na-kun ye sɛ̀nɛ̀ de ye.	B:	The reason I came is agriculture (farming).

5.

A:	Aw ye nyɔgɔn ye kunun wa?	A:	Did you get to see each other yesterday?
B:	Ayi, an ma nyɔgɔn ye, ni bi tɛ̀.	B:	No, we didn't see each other except today.
A:	Aw bɛna nyɔgɔn ye tuguni wa?	A:	Are you going to try to see each other again?
B:	Owɔ̀, n'Ala sɔ̀nna, an bɛ̀ nyɔgɔn ye sini.	B:	Yes, if God is willing, we'll see each other tomorrow.

6.

A:	A kɛ̀ra di?	A:	What's happening?
B:	Foyi ma kɛ̀.	B:	Nothing's happening at all.

TEXT

Bari taara bɔ̀ Musa ye.

Bari taara Musa bara. A taara bɔ̀ Musa ye. A donnen so_kɔ̀nɔ̀, Musa y'a fo ka kurun_d'a ma. A y'i sigi. Bari ni Musa muso_ye nyɔgɔn fo. O kɔ̀ Musa muso_nana ji_d'a ma. A y'i min. A ye muso_nyininka denw kibaruya_la. Muso_ko tɔ̀rɔ̀ si t'u la. Musa muso_tɛ̀mɛ̀nna baara_fɛ̀. Bari ni Musa tora baro_la fo ka su_ko. Su_kolen, Bari ko k'a bɛ̀ taa so. Musa ma sɔ̀n a ka taa so. Musa ko a ka to yen u ka to_dun nyɔgɔn fɛ̀. A ye taali_min kɛ̀ Musa bara, o diyara Musa n'a ka somɔ̀gɔw ye kosɛ̀bɛ̀. U y'a nyini Bari fɛ̀ a ka to ka na so_kɔ̀nɔ̀. A sɔ̀nna. A y'o lahidu_ta u ye.

QUESTIONS

1. Bari taara min?
2. Bari taara bɔ̀ jɔn_ye?
3. Bari donnen so_kɔ̀nɔ̀, Musa y'a fo ka mun d'a ma?
4. A y'i sigi kurun_kan wa?

TEXT (Continued) QUESTIONS

5. Musa muso_ye mun di Bari ma?
6. Bari ni jɔn_ye nyɔgɔn fo?
7. Bari ye muso_nyininka mun na?
8. Musa sɔnna Bari ka taa so_wa?
9. U ye mun nyini Bari fɛ̀?
10. Bari sɔnna ka na tuma_ni tuma_wa?
11. A nali_diyara Musa ye wa?
12. A diyara Bari fana ye wa?
13. Bari ye lahidu_ta u ye wa?

TRANSLATION

Barry's visit to Moussa

Barry went to Moussa's house. He went to visit Moussa. Having entered the house, Moussa greeted him and gave him a stool. He sat down. Barry and Moussa's wife greeted each other. After that, Moussa's wife continued with her work. Barry and Moussa continued talking until nightfall. After sundown, Barry said he was going home. Moussa said he should stay there so that they could eat "to" together. His visit that he made to Moussa's house pleased Moussa and his family very much. They hoped that Barry would keep coming to their home. He agreed. He promised them he would do it.

EXERCISES

TRANSFORMATION

1. A: A bɛ̀ bɔ̀ lakɔ̀li_la.
   B: A bɔ̀ra lakɔ̀li_la.

   An bɛ̀ taa kalanso_kɔ̀nɔ̀.
   An bɛ̀ na i ka so_.
   Namasa_bɛ̀ sɔ̀rɔ̀ suguba_la.
   Mɔ̀ni_bɛ̀ kɛ̀ daraka_ye.
   To_bɛ̀ kɛ̀ surɔ̀fana_ye.
   U bɛ̀ bɔ̀ so_.
   A bɛ̀ na sisan.
   N'bɛ̀ segin santiri_la.
   U bɛ̀ to santiri_la.
   Bala bɛ̀ bɔ̀ kayi.
   A bɛ̀ taa Ali bara.
   N'bɛ̀ na baarayɔ̀rɔ̀_la.
   A bɛ̀ feere butigi_la.
   Kilo_bɛ̀ feere kɛ̀mɛ̀ segin segin na.
   N'bɛ̀ segin lɛ̀rɛ̀ 6 la.
   Karamɔ̀gɔ̀_bɛ̀ to kalanso_kɔ̀nɔ̀.

2. A: N'b'a san sugu_la.
   B: N'y'a san sugu_la.

   A bɛ̀ tamati_feere.
   A bɛ̀ daraka_dun.
   A bɛ̀ ji_min.
   U bɛ̀ to_dun.
   Ali bɛ̀ dumuni_kɛ̀.
   N'bɛ̀ sigarati_min.
   A bɛ̀ gese_da.
   Numu_bɛ̀ daba_dila.
   N'bɛ̀ wari_d'u ma.
   A bɛ̀ sukaro_feere n'ma.
   A bɛ̀ nburu_san.
   A b'a san kɛ̀mɛ̀ duuru.
   N'bɛ̀ n' sigi yan.

3. A: A bɛ̀ taa.
   B: A ma taa fɔ̀lɔ̀.

   U bɛ̀ na.
   A b'i da.
   Fanta b'a san.
   N'bɛ̀ dumuni_kɛ̀.
   I bɛ̀ taa so_.
   An bɛ̀ ji_min.
   A bɛ̀ se yan.
   A bɛ̀ wari_sɔ̀rɔ̀.
   A bɛ̀ gese_da.
   U bɛ̀ to_dun.
   A bɛ̀ bɔ̀ Abijan.
   U bɛ̀ segin kalanso_kɔ̀nɔ̀.
   Tamati_bɛ̀ feere yan.
   Salati_bɛ̀ sɔ̀rɔ̀ yen.
   Mɔ̀ni_bɛ̀ kɛ̀ daraka_ye.
   Ali bɛ̀ foli_kɛ̀.
   Musa bɛ̀ Fanta fo.
   A b'a feere ne ma.
   N'b'a d'i ma.
   U b'a jir'an na.
   A b'i min.

EXERCISES (Continued)

QUESTIONS

A: I taara yen kaban?

B1: Òwò, n'taara yen kaban.
B2: Ayi, n'ma taa yen fòlò.

I ye dumuni_kè wa?
I ye suròfana_dun wa?
I y'a ye wa?
I ye bamanankan_kalan wa?
I ye ji_d'a ma wa?
I y'a jiri a la wa?
I ye sira_sòrò wa?
I ye sogo san wa?
I y'i ka rajo_feere wa?
I y'i ko wa?

A sunògòra wa?
Ali bòra wa?
I ye to_dun wa?
I taara bò Musa ye wa?
Aw ye nyògòn ye wa?
Aw ye tèrèmèli_kè wa?
I y'a fa ji_la wa?
I fara wa?
A ye dò bò a la wa?
I mènna yan wa?

COMBINATION

A: I bè kare kelen tèmèn.
I bè fara i kini fè.

B: N'i ye kare kelen tèmèn, i bè fara i kini fè.

I bè taa.
I bè segin tuma_jumèn?

N'i taara, i bè segin tuma_jumèn?

I bè dumuni_kè.
I bè taa dugu_kònò wa?

N'i ye dumuni_kè, i bè taa dugu_kònò wa?

N'bè taa sugu_la.
An bè nyògòn ye.

Ni n'taara sugu_la, an bè nyògòn ye.

A bè tilelafana_dun.
A bè dutè_min wa?

N'a ye tilelafana_dun, a bè dutè_min wa?

U bè taa bò Musa ye.
U bè mèn yen.

N'u taara bò Musa ye, u bè mèn yen.

N'bè taa so.
N'bè sunògò dòròn.

Ni n'taara so, n'bè sunògò dòròn.

I bè se suguba_la.
I b'a sòrò.

N'i sera suguba_la, i b'a sòrò.

A bè ji_min.
A tè fen wèrè fè.

N'a ye ji_min, a tè fèn wèrè fè.

N'bè taa baarayòrò_la.
N'bè tèmèn baara_fè.

Ni n'taara baarayòrò_la, n'bè tèmèn baara_fè.

I bè tèrèmèli_kè kosèbè.
I b'a sòrò sòngò duman_na.

N'i ye tèrèmèli_kè kosèbè, i b'a sòrò sòngò duman_na.

I bè dumuni_kè.
I bè ji_min wa?

N'i ye dumuni_kè, i bè ji_min wa?

EXERCISES (Continued)

SENTENCE CONSTRUCTION

1. A: Musa ni Fanta ye baara_kè.
   B: Musa ni Fanta ye baara_kè nyɔgɔn fè.

   Olu kumana.
   Madu ni Awa taara.
   Ne ni Musa bɔra.
   Bari ni Jo ye baara_kè.
   An ye dumuni_kè.
   I ni Bari dugutigi_fo.
   Aw sera.
   Olu nana.
   An ye sènè_kè.

2. A: Ali ye Fanta fo.
   B: Ali ni Fanta ye nyɔgɔn fo.

   Ne ye Madu sɔrɔ.
   Ne y'i ye.
   Ami ma Baba famu.
   Muso_bè cè_dèmè.

En vous servant du dessin 33, décrire la partie de thé en employant les temps déjà vus. Ensuite demander aux stagiaires de décrire une partie de thé à laquelle ils ont assisté.

NOTES

1. In this unit you have been introduced to the Bambara tense, often called past, perfect, or completive. It is most often used to describe completed actions. In transitive constructions the past is indicated by the auxiliary ye. In intransitive constructions the auxiliary is the suffix -ra (or na or la) attached to the verb. In the negative, the past is formed in the same way for both transitive and intransitive constructions: the auxiliary is ma in regular auxiliary position.

Past Transitive Construction: (affirmative)

noun	ye	noun	verb
an	ye	dumuni_	kè
Fanta	ye	baara _	kè

Past Instransitive Construction: (affirmative)

noun	verb - ra
a	taara
a	nana

Past Negative Construction:

noun	ma	(noun)	verb
a	ma	baara	kè
a	ma	taa	

2. There are three forms of the past tense suffix. -ra is the basic form. It becomes -na after nasal consonants and vowels. It becomes -la if the consonant immediately preceding is an /r/ or /l/, e.g.:

a wulila	he got up	a nana	he came
a bolila	he ran	a donna	he entered
a farala	he turned off	a famana	he was away a long time

NOTES (Continued)

3. You have also been introduced to Bambara reciprocals in this unit. Reciprocals are usually translatable in English by "each other" in sentences like "We saw each other this morning." In Bambara they are marked by the word nyɔgɔn occuring in the direct object slot. The reciprocal formula plus some examples are presented below:

BAMBARA RECIPROCALS

Subject	Aux	Dir. Object	Verb	
Bari ni Muso	ye	nyɔgɔn	fo	Barry and the woman greeted each other.
an	bɛ	nyɔgɔn	ye	We will see each other.
an	ye	nyɔgɔn	faamu	We understand each other.
Ali ni Musa	ma	nyɔgɔn	sɔrɔ	Ali and Moussa didn't find each other.
u	ma	nyɔgɔn	ye	They didn't see each other.
an	ka	nyɔgɔn	ye	Let's see each other.

Nyɔgɔn is also used in the postpositional phrase nyɔgɔn fɛ to mean "together". For example:

An ye baara kɛ nyɔgɔn fɛ.	We worked together.
U bɔra nyɔgɔn fɛ.	They went out together.
Bari ni Musa ye to dun nyɔgɔn fɛ.	Barry and Moussa ate (to) together.
A m' u ye nyɔgɔn fɛ.	He has not seen them together.

4. Fɔlɔ can be used after the negative past to mean "not yet", as in the following examples:

A ma taa fɔlɔ.	He hasn't gone yet.
An ma dumuni kɛ fɔlɔ.	We haven't eaten yet.
An ma nyɔgɔn ye fɔlɔ.	We haven't seen each other yet.

5. Kaban can be used after the affirmative past to mean "already" as in the following examples:

A bɔra kaban.	He has already gone out.
N'y'a ye kaban.	I've already seen him.
An ye dumuni kɛ kaban.	We've already eaten.
U taara kaban.	They've already gone.

6. Kelen can be used to mean "already" when used with the affirmative tense, as in the following examples:

I bɛ taa kelen?	Are you already leaving?
Kelen?	Already? (So soon?)
Aw ye dumuni kɛ kelen.	Have you eaten already?

NOTES (Continued)

7. In earlier units, we saw the verb mèn meaning "to hear" or "to understand a language." The verb meaning "to stay a long time," "to endure", or "to last" is a homophone. Both are high tone. The latter is primarily used intransitively. When people find that you speak some Bambara they will sometimes ask:

I mènna yan wa?	Have you been here a long time?

This verb is also used to say "a long time ago" in sentences like the following:

A bòra a mènna.	We went out a long time ago.
An sera a mènna.	We arrived a long time ago.
U taara a mènna.	They went a long time ago.

8. Returning to the uses of the past tense in Bambara, it is important to point out that in certain contexts it can also be translated as a present or present perfect. For example:

N'i y'a ye, i k'a fò.	If/When you see him, you should greet him.
N'i ye kare fila tèmèn, i bè fara i kini fè.	When you've gone two blocks, you turn to the right.

In this use, it overlaps with the hypothetical future. Using the hypothetical future, the above sentence would be:

I mana kare fila tèmèn, i bè fara i kini fè.	As soon as you've gone two blocks, you turn to the right.

VOCABULARY

kibaruya or kibaru	news
kurun	stool
nali_ (na + li)	coming
na-tuma	arrival time, coming time
nyògòn	each other, together
An ye nyògòn ye.	We saw each other.
U ye nyògòn sòrò.	They found each other.
U taara nyògòn fè.	They went together.
sigi	be seated, sit, set, set down, set, be placed
Dumuni sigira.	The food is served.
N'y'a sigi tabali_kan.	I put it down on the table.
taali_(taa + li)	going, trip, departure
to --- la	remain at ---, to keep doing ---
An tora baro_la.	We kept on talking.

VOCABULARY (Continued)

EXPRESSIONS

na bɔ̀ --- ye	come visit ---
U nana bɔ̀ ne ye.	They came to visit me.
taa bɔ̀ --- ye.	go visit ---
Bari taara bɔ̀ Musa ye.	Barry went to visit Moussa.

Ko is a verb which occurs only intransitively and for which su "night" is the only possible subject.

su kolen	night fallen ---
su kɔ̀ra	night has fallen
fo ka su ko (fo su ka ko)	until nightfall

ASSIGNMENTS

1. Describe in as much detail as possible, a visit that you have made to the home of one of your Malian teachers or other Malian friends. Present your description to the class.

2. Describe in as much detail as possible, a visit that you made to the home of a friend in th States. Describe what you did during the visit and how much time you spent with your friend. Present your description to the class.

UNIT XVI

Nsiirin:

N'i bolo n'i sen y'i don ko_la,
i bè se ka bò a la, nka n'i nèn
y'i don min na, i tè b'o la dè!

Ko_bèe_ye waati_ye.

Sènè de fòlòla dinyè na.
Sènè de bè laban.

Past Aux particle

tun

Days of the week

kunun
bi
sinin
sininkènè
kunasini

Years

nyinan
salon

Nominal forms of adjectives

Adj + ya

Seasons

Continuous -la

CYCLE 1

M-1 Bi ye --- ye. — Today is ---.
Kunun tun ye --- ye. — Yesterday was ---.

C-1 A: Bi ye don jumèn ye?
B: Bi ye --- ye.
A: O tuma, kunun tun ye don jumèn ye?
B: Kunun tun ye --- ye.

M-2 Ni bi ye ntènèn ye, kunun tun ye kari ye. — If today is Monday, yesterday was Sunday.
Ni bi ye ntènèn ye, kunasini tun ye sibiri ye. — If today is Monday, the day before yesterday was Saturday.

C-2 A: Ni bi ye ntènèn ye, kunun tun ye don jumèn ye?
B: Ni bi ye ntènèn ye, kunun tun ye kari ye.
A: Ni bi ye ntènèn ye, kunasini tun ye sibiri ye.

M-3 Ni bi ye --- ye, sini ye --- ye. — If today is ---, tomorrow is ---.
Ni bi ye --- ye, sinikènè ye --- ye. — If today is ---, the day after tomorrow is ---.
Ni bi ye --- ye, kunun tun ye --- ye. — If today is ---, yesterday was ---.

C-3 A: Ni bi ye --- ye, sini ye don jumèn ye?
B: Sini ye --- ye.

CYCLE 2

M-1 Salon tun ye san 197_ ye. — Last year was 197_.
Nyinan ye san 197_ ye. — This year is 197_.

C-1 A: Nyinan ye san jumèn ye? — What year is this year?
B: Nyinan ye san 197_ ye.
A: Salon tun ye san jumèn ye? — What year was last year?
B: Salon tun ye san 197_ ye.

M-2 Salon n'tun bè Ameriki. — Last year I was in America.
N'tun bè kalan_kè yen. — I was studying there.
N'tun tè baara_kè yen. — I wasn't working there.

C-2 A: Salon i tun bè min? — Where were you last year?
B: Salon n'tun bè Ameriki.
A: I tun bè baara_kè yen? — Were you working there?
B: Ayi, n'tun tè baara_kè yen.
A: I tun bè mun kè yen? — What were you doing there?
B: N'tun bè kalan_kè yen.

M-3 Salon, karamògò_tun bè yan. — Last year, the teacher was here.
A tun bè kalandenw dege tubabukan_na. — He was teaching students in French.

CYCLE 2 (Continued)

C-3 A: Salon karamɔgɔ tun bɛ min?
B: Salon karamɔgɔ tun bɛ yan.
A: A tun bɛ mun kɛ yan?
B: A tun bɛ kalandenw dege tubabukan na.

M-4 N'tun tɛ Mali dɔn. — I didn't know Mali.
N'tun b'a fɛ ka na yan. — I wanted to come here.
A tun b'a fɛ ka taa Sènègali. — He wanted to go to Senegal.

C-4 A: I tun bɛ Mali dɔn wa?
B: Ayi, n'tun tɛ Mali dɔn.
A: I tun b'a fɛ ka na yan wa?
B: Ɔwɔ, n'tun b'a fɛ ka na yan.
A: Ale dun?
B: A tun b'a fɛ ka taa Sènègali.

M-5 N'tun ma taa yɔrɔ si fɔlɔ. — I hadn't gone anywhere yet.
A tun yaalala dɔoni. — He had travelled some.
A tun taara Faransi. — He had gone to France.

C-5 A: I tun taara yɔrɔ la wa?
B: Ayi, n'tun ma taa yɔrɔ si fɔlɔ.
A: Ale dun? A tun taara yɔrɔ la wa?
B: Ɔwɔ, a tun yaalala dɔoni.
A: A tun taara min?
B: A tun taara Faransi.

CYCLE 3

Instructeur: En vous servant des dessins 23, 24, 25 et 26, enseigner les saisons et les termes reliés.

DIALOGUE

A: N'kɔrɔ, e bɛ mun baara kɛ?
B: Ne ye cikɛla ye.
A: Sɛnɛ ka d'i ye wa?
B: Ɔwɔ, sɛnɛ ka di n ye kɔsɛbɛ.
A: Mun na?
B: N' bɛ sɛnɛ kɛ ka n'ka denbaya balo. N' b'a tɔ feere. O tɔ bɛ kɛ mɔgɔ wɛrɛw balo ye. U b'a fɔ ko an bɛ kɔori min sɛnɛ k'o bɛ kɛ bagi ye. O fana kɔsɔn, n'bɛ sɛnɛ kɛ.
A: I ye sɔrɔ kɛ nyinan kɔsɔbɛ wa?
B: Ayi. N' ka sɔrɔ binna dɔoni nyinan.

A: My brother, what work do you do?
B: I'm a farmer.
A: Do you like farming?
B: Yes, I like farming very much.
A: Why?
B: I farm to feed my family. I sell the remainder. The remainder becomes someone else's food. They say that the cotton we plant becomes cloth. And for that reason too, I am farming.
A: Did you produce much this year?
B: No, my production fell a bit this year.

DIALOGUE (Continued)

A:	Mun y'i ka sɔ̀rɔ̀ bin?	A:	What made your production fall?
B:	Ja de kɛ̀r'a sababu ye.	B:	The drought was the reason.
A:	Dɔ̀nnikɛ̀law ko ko ja bɛ̀na san wɔ̀oro kɛ̀.	A:	The learned men say that the drought will last seven years.
B:	N'o ye tinyɛ̀ ye, mɔ̀gɔ̀ ka kan ka fɛ̀ere nyini sɔ̀rɔ̀ko la.	B:	If that's true, someone must find a solution to this production matter.
A:	E hakili bɛ̀ fɛ̀ere jumɛ̀n na?	A:	What solution are you thinking of?
B:	Ni hakili la, an ka kan ka do n fara an ka nyɔ̀foro ni maloforo kan, ani an ka kɔ̀oriforo. N' hakili bɛ̀ fana ka fɛ̀n wɛ̀rɛ̀w sɛ̀rɛ̀.	B:	I think we must add to our millet field and rice field and cotton field. I am thinking also about growing other things.
A:	O ye hakili nyuman ye. I jija i k'o ke.	A:	That's a good idea, try to do that.

DIALOGUES FOR PRACTICE

1.

A:	Ne fɔ̀ra i kɔ̀ kunun. I tun taara min?	A:	I missed you yesterday. Where had you gone?
B:	N'tun ma taa yɔ̀rɔ̀ jan. N'tun taara kɛ̀rɛ̀fɛ̀-so kɔ̀ kɔ̀nɔ̀.	B:	I hadn't gone far. I had gone next door to a certain house. I was in a house nearly.

2.

A:	N'y'i ye dugu kɔ̀nɔ̀ kunun. I tun bɛ̀ taa min?	A:	I saw you in town yesterday. Where were you going?
B:	N'tun bɛ̀ taa sugu la.	B:	I was going to the market.
A:	I tun bɛ̀ taa mun kɛ̀ sugu la?	A:	What were you going to do in the market?
B:	N'tun bɛ̀ taa sogo san.	B:	I was going to buy meat.

3.

A:	I tun ye n'wele, mun tun don?	A:	You were calling me, what was it?
B:	Mɔ̀gɔ̀ de tun b'i makɔ̀nɔ̀.	B:	There was someone waiting for you.
A:	Jɔn tun don?	A:	Who was it?
B:	N'hakili bɔ̀ra a tɔ̀gɔ̀ kɔ̀.	B:	I've forgotten his name.
A:	Cɛ̀ surunman tun don wa?	A:	Was it a short man?
B:	Ɔwɔ̀.	B:	Yes.
A:	Kariba tun don. A tun y'a fɔ̀ n'ye, k'a tun bɛ̀ na.	A:	It was Kariba. He had told me he would come.

4.

A:	Kini tun ka di wa?	A:	Was the rice good?
B:	Ɔwɔ̀, a tun ka di. A diya tɛ̀ se ka fɔ̀ ka ban.	B:	Yes, it was good. It was indescribably delicious.
A:	A tun ka ca wa?	A:	Was there a lot of it?
B:	Ayi, a tun man ca. N'ma fa fɔ̀lɔ̀. Kɔ̀ngɔ̀ba tun bɛ̀ n'na. or: Ɔwɔ̀, a caya fana tɛ̀ se ka fɔ̀ ka ban.	B:	No, there wasn't much. I'm not full yet. I was really hungry. or: Yes, I can't tell you how much there was.

DIALOGUES FOR PRACTICE (Continued)

5.

A: Ni n'taara n'bè sigiyɔrɔ sɔrɔ wa?
B: Ɔwɔ, n'i taara i bè sigiyɔrɔ sɔrɔ, nka n'i ma taa joona i b'i sigi duguma.

A: If I go, will I find a place to sit?
B: Yes, if you go you will find a place to sit, but if you don't go early, you will sit on the floor.

6.

A: I bɔra kunun wa?
B: Ɔwɔ, n'bɔra ka taa dugu kɔnɔ nka n'ma mɛn yen. N'seginna joona.

A: Did you go out yesterday?
B: Yes, I went out and into town, but I didn't stay there long. I came back early.

7.

A: N'mana taa, i bè n'nadon wa?
B: Ɔwɔ, i mana taa, n'b'i ladon.

A: When I go will you let me in?
B: Yes, when you go, I'll let you in.

8.

A: San tun mana jɔ, aw tun bè mun kè?
B: San tun mana jɔ, an tun bè taa yaala.

A: When the rain came, what were you doing?
B: When the rain came, we were going out to walk around.

9.

A: Ne tun ka kan ka mun kè?
B: E tun ka kan ka tobili kè.

A: What was I supposed to do?
B: You were supposed to do the cooking.

A: Ɔ tun ma fɔ ne ye. Ne tun hakili la n'tun ka kan ka daga fa de.
B: Ayi, o tun fɔra Nyɛba de ye. Ale de tun ka kan ka ji ta ka daga fa.

A: I wasn't told that, I thought I was supposed to fill the jar.
B: No, Nyɛba was told that. She was supposed to get water and fill the jar.

TEXT

Bakari ye sɛnɛkɛlaba ye. A bè se ka sɛnɛ kè k'a ta sɔgɔmo fo fitiri. A tun bè se ka nyɔgɔnɔrɛ tan ni malobɔrɛ segin ni kɔori tɔni saba sɔrɔ samiya kelen na. Nka ja nana kè. A san fɔlɔ la, a ma se k'a ka hakè kɔrɔw si sɔrɔ. Ja san filanan fana, Bakari ma foyi sɔrɔ k'a da a ka hakè kɔrɔw kan. A ko: "mɔgɔ bè baara kè de ka dɔ fara i ka sɔrɔ kan, ni fɛn tè far'a kan, i ka kan ka fɛɛrè wèrè nyini." Ɔ kɔ Bakari ye dɔ fara a ka kènè kɔrɔw kan, n'olu ye maloforo kènè ye, ani nyɔforo kènè, ani kɔoriforo kènè. A ye foro kuraw bɔ. A ko: "foro kɔrɔw sɔrɔ ni foro kuraw sɔrɔ mana fara jamana ka nafa b'o la. Ja nana, o ye tinyè, nka ja man kan ka cè fɛɛre bɛe bɔ a kɔnɔ. An t'a fɔ bamanankan na wa ko cè fɛɛre mana ban, a ka cèya banna?"

QUESTIONS

1. Bakari bɛ̀ mun baara kɛ̀?
2. A bɛ̀ se ka sɛ̀nɛ̀ kɛ̀ tile bɛ̀e wa?
3. A tun bɛ̀ hakɛ̀ jumɛ̀nw sɔ̀rɔ̀ a ka fɔ̀rɔ̀w la?
4. Ja san fɔlɔ̀, a sera ka hakɛ̀ kɔ̀rɔ̀w sɔ̀rɔ̀ wa?
5. A san filanan dun?
6. Bakari ko mɔ̀gɔ̀ bɛ̀ baara kɛ̀ mun kɔ̀sɔ̀n?
7. Ko ni fɛ̀n tɛ̀ fara i ka sɔ̀rɔ̀ kan, i ka kan ka mun kɛ̀?
8. Bakari ye mun kɛ̀?
9. Bakari mana sɔ̀rɔ̀ caman kɛ̀, jɔ̀n ka nafa b'o la?
10. Bakari ko ko cɛ̀ bɛ̀ mun bolo?

TRANSLATION

Bakari is a farmer. He is able to farm from morning till dusk. He could get 10 sacks of millet, eight sacks of rice and three tons of cotton a year. But the drought came. The first year, he was not able to get his former quantities. The second year, Bakari did not get any more than he got the first year. He said: "One works to increase one's yields; if they do not increase, you ought to look for another solution." After that, Bakari added to his old surfaces, which are the surface of the millet field, the surface of the rice field, the surface of the cotton field. He said: "If the yields of the old fields and the yields of the new ones are added, I think I will not be short of my old yields. I benefit from that; the country benefits from that. It is true the drought came, but the drought must not make a man forget all his flexibility. Don't we say in Bambara that when a man loses his flexibility, he loses his manhood?

EXERCISES

SUBSTITUTION

Instructeur: la deuxième fois le stagiaire doit mettre le suffixe lui même.

A diya tɛ̀ se ka fɔ̀ ka ban.	A diya tɛ̀ se ka fɔ̀ ka ban.
- janya - - - - - - - - -	- jan - - - - - - - - - -
- juguya - - - - - - - - -	- jugu - - - - - - - - - -
- bonya - - - - - - - - -	- bon - - - - - - - - - -
- teliya - - - - - - - - -	- teli - - - - - - - - - -
- diya - - - - - - - - -	- di - - - - - - - - - -
- jɛ̀ya - - - - - - - - -	- jɛ̀ - - - - - - - - - -
- timiya - - - - - - - - -	- timi - - - - - - - - - -
- caya - - - - - - - - -	- ca - - - - - - - - - -
- kɛ̀nɛ̀ya - - - - - - - - -	- kɛ̀nɛ̀ - - - - - - - - - -
- juguya - - - - - - - - -	- jugu - - - - - - - - - -
- diya - - - - - - - - -	- di - - - - - - - - - -

TRANSFORMATION

1. A: Wari ka ca n'kun.
   B: Wari tun ka ca n'kun, nka sisan a man ca.

   Fanta ka dɔ̀gɔ̀n.
   Kulubali ka kisɛ̀.
   Ali ka kolon.
   Bari ka surun.
   Mobili ka ca.
   Muso ka nyi.
   So ka dɔ̀gɔ̀n.
   Amadu ka moto ka teli.
   Musa ka bon.
   Balo sɔ̀ngɔ̀ ka jugu.
   Ji ka suman.
   Dutɛ̀ ka kalan.
   Dumuni ka di.

2. A: N'tun bɛ̀ taa so.
   B: N'tun taara so.

   A tun bɛ̀ bɔ̀ yan.
   An tun bɛ̀ sunɔ̀gɔ̀.
   A tun bɛ̀ ji min.
   A tun bɛ̀ kalan kɛ̀.
   N'tun bɛ̀ bo kɛ̀.
   Ali tun bɛ̀ kalan kɛ̀.
   U tun bɛ̀ lètɛ̀rɛ̀ sɛ̀bɛ̀n.
   An tun bɛ̀ daraka dun.
   Olu tun tɛ̀ baara kɛ̀.
   Fanta tun bɛ̀ kasi.
   Keyita tun tɛ̀ mobili boli.
   Madu tun bɛ̀ sɛ̀nɛ̀ kɛ̀.
   Aw tun bɛ̀ bɔ̀ kalanso kɔ̀nɔ̀.

COMBINATION

A: Sidibe bɛ̀ taa. A ma taa.

   Ali bɛ̀ yan.
   A bɔ̀ra sisan.

   Bari b'a fɛ̀ ka taa.
   A ma taa fɔ̀lɔ̀.

   An ka kan ka nyɔ̀gɔ̀n ye.
   An ma nyɔ̀gɔ̀n ye fɔ̀lɔ̀.

   Musa tun ka kan ka na.
   A ma na fɔ̀lɔ̀.

   A bɛ̀ baara kɛ̀ yan.
   A bɔ̀ra ka taa yɔ̀rɔ̀ wèrè.

   N'bɛ̀ gese da.
   N'y'a dabila.

   N'bɛ̀ se mobili la.
   N' man farin a nyɛ̀ sisan.

   N'bɛ̀ anglɛ̀kan fɔ̀.
   N'tɛ̀ se sisan.

   A bɛ̀ Fanta fɛ̀.
   A t'a fɛ̀ sisan.

   Musa tun bɛ̀ sɛ̀nɛ̀ kɛ̀.
   A bɛ̀ gese da sisan.

B: Sidibe tun bɛ̀ taa nka a ma taa.

   Ali tun bɛ̀ yan nka a bɔ̀ra sisan.

   Bari tun b'a fɛ̀ ka taa, nka a ma taa fɔ̀lɔ̀.

   An tun ka kan ka nyɔ̀gɔ̀n ye, nka an ma nyɔ̀gɔ̀n ye fɔ̀lɔ̀.

   Musa tun bɛ̀ na, nka a ma na fɔ̀lɔ̀.

   A tun bɛ̀ baara kɛ̀ yan, nka a bɔ̀ra ka taa yɔ̀rɔ̀ wèrè.

   N'tun bɛ̀ gese da, nka n'y'a dabila sisan.

   N'tun bɛ̀ se mobili la, nka n'man farin a nyɛ̀ sisan.

   N'tun bɛ̀ anglɛ̀kan fɔ̀, nka n'tɛ̀ se sisan.

   A tun bɛ̀ Fanta fɛ̀, nka a t'a fɛ̀ sisan.

   Musa tun bɛ̀ sɛ̀nɛ̀ kɛ̀, nka a bɛ̀ gese da sisan.

NOTES

1. The seasons in Mali are quite different from those that most Americans are used to. There are two major seasons: rainy and dry. The rains begin in southern Mali, for example, in the latter part of May. They continue fairly regularly through September and there may be a few more rains in October. The months of December and January mark the cold season and in most areas of Mali, a warm wool sweater or jacket is a necessity in the evening. In February, the heat starts building up. There may be a brief one day or two day rain, referred to as the mango rain. Then the hot season begins. March, April and May are often very hot months with the temperature in the 90's or the 100's. It is not only the farmers who look forward to the beginning of the rains.

2. The major grammatical point in this unit is the auxiliary particle tun. Tun occurs before the auxiliary (if there is one), e.g.

A tun ye karamɔgɔ ye.	He was the teacher.
A tun bɛ taa.	He was going.
A tun y'a kɛ.	He had done it.
A tun ben'a kɛ.	He would have done it.
A tun bolila.	He had run off.

In all instances, tun means generally past time. If we think of the auxiliaries of Bambara as referring not to the time (tense) of the action, but rather to the state of completion of the action (aspect) we might better understand the role of tun.

If we consider the auxiliary bɛ as referring to an aspect of action that is incomplete or noncompletive, we can understand how its combination with tun can be used to refer to a past state, e.g.

noncompletive: A bɛ yan.	He is here.
past, noncompletive: A tun bɛ yan.	He was here.

noncompletive: A bɛ dumuni tobi.	She is cooking.
past, noncompletive: A tun bɛ dumuni tobi.	She was cooking.

The auxiliary ye that we have referred to as the past auxiliary can be thought of as referring to the completed aspect of an action. Obviously something that is completed is also past. When combined with tun, the meaning refers to an action which was completed prior to some other action.

A ye baara kɛ.	He did the work.
A tun ye baara kɛ.	He had done the work.

Notice in addition that the completive aspect is used for cases in which the action is hypothetically completed. In conditional sentences, where English uses the present (and where in French the future perfect is used), Bambara uses the completive aspect, e.g.

N'a ye baara kɛ, a bɛ taa. When he has done the work, we will go.

When combined with the future auxiliary, the meaning is translatable as a conditional perfect.

A tun bɛna baara kɛ.	He would have done the work.

NOTES (Continued)

3. In most cases, the name of the day may be used by itself or it may be compounded with the word for "day", don, without any difference in meaning.

4. Many of the Bambara and Maninka dialects have a verbal aspect formed with the auxiliaries bè/tè and a suffix -la placed on the verb. The meaning of this aspect is on-going action, e.g.

A bè taala.	He is (in the act of) going.
A bè baara kèla.	He is (in the act of) working.

Many speakers can use interchangeably either the present or this form of the verb which we will call the continuous. In many uses the continous is preferred because it is more precise. Many speakers would therefore prefer to use in Cycle 2 of this lesson the following:

I tun bè mun kèla yen.	What were you doing there?
N tun bè kalan kèla yen.	I was studying there.

5. Adjectives are used exclusively to characterize the state that something is or was in, e.g.

A ka di.	It is good, pleasant.
A tun ka di.	It was good, pleasant.

Adjectives cannot be used to characterize the process which brought that state about. In order to be able to talk about the action, rather than the state, the suffix -ya is added to most adjectives.

A bè bonya.	It becomes big, enlarges.
*A bonyana.	It became big, enlarged.
Fanta y'a bonya.	Fanta enlarged it.

*(Note: by extension, bonya also means "praise, respect." Dɔ̀gɔ̀ya means "belittle, insult" as well as "diminish, reduce."

The adjectives nyi "good" and di "pleasant, nice" have, in most dialects, slightly irregular forms when -ya is added to them.

Nyi + ya becomes in Bambara nyè
in Maninka nya

di + ya is often pronounced in Bambara ja although it is written diya.

The adjective plus -ya is in most cases the same form that is used for the noun counterparts of the adjectival verb. This is the form that is used to characterize, for example, abstract qualities like "redness, heat, slowness, stupidity, and beauty."

NOTES (Continued)

The adjective nyi has the noun counterpart nyumanya.

When functioning as active verbs, some adjectives do not require -ya. The following chart lists the adjectival verbs and the active verbal and nominal counterparts:

Adjective	Verb	Noun	Kɔ̀rɔ̀
ca	caya	caya	many/abundance
di	diya	diya	nice/pleasantries
bon	bonya	bonya	big/agrandisement
jan	janya	janya	long, far/length, distance
nyi	nya	nyumanya	good/improvement
jugu(n)	juguya	juguya	mean/meanness
jɛ̀	jɛ̀ya, jɛ̀	jɛ̀ya	light, clear/clarity, whiteness
fin	fin, finya	finya	dark, obscure/obscienty, blackness
bilen	bilen,bilenya	bilenya	red, bright, fierce/redness
goni	goniya	goniya	hot/heat
kalan	kalaya	kalaya	hot (water)/heat (water)
fisa	fisaya	fisaya	better/improvement
girin	girinya	girinya	heavy/weight
finyɛ̀	finyɛ̀ya	finyɛ̀ya	light/lightness
gɛ̀lɛ̀n	gɛ̀lɛ̀ya	gɛ̀lɛ̀ya	hard/difficult
kɛ̀nɛ̀	kɛ̀nɛ̀ya	kɛ̀nɛ̀ya	healthy/health
kura	kuraya	kuraya	new/newness
kɔ̀rɔ̀	kɔ̀rɔ̀	kɔ̀rɔ̀ya	old/agedness
kunba	kunbaya	kunbaya	large/largeness
misɛ̀n	misɛ̀nya	misɛ̀nya	small/smallness
kisɛ̀	kisɛ̀ya	kisɛ̀ya	spirited/ spirit
timi(n)	timiya	timiya	sweet/sweetness
kumu(n)	kumun	kumunya	bitter/bitterness
kunan	kunaya	kunaya	sour/sourness
nɔ̀gɔ̀n	nɔ̀gɔ̀ya	nɔ̀gɔ̀ya	easy/easiness, improvement
surun	surunya	surunya	short/shortness
suman	sumanya	sumaya	cool, slow/coolness, slowness
go	goya	goya	stupid, dull/stupidity
magan	magaya	magaya	fluid, soft, supple/softness
dɔ̀gɔ̀n	dɔ̀gɔ̀ya	dɔ̀gɔ̀ya	small, young/smallness, insult

VOCABULARY

ban v.
A banna?
A tun ye baara_ban.
bana v.
A banana.
bi
bɔ̀ --- la v.
N'ye bɔ̀rɛ̀ tan bɔ̀ foro_la.

finish
Is it finished?
He had finished the work.
get sick
He got sick.
today
get --- out of ---
I got ten sacks out of the field.

VOCABULARY (Continued)

bɔ̀rè_ n. sack
caya n. abundance (muchness)
dabila v. quit ---, cease --- (from ---bila - put down)
N'ye baara dabila. I quit work.
diya (di + ya) n. goodness (pleasantness)
dɔ̀gɔ̀ya v. get small, reduce in size, quantity
A ka wari dɔ̀gɔ̀yara. to insult
Fanta ye Umu dɔ̀gɔ̀ya. His money became less. Fanta insulted Umu.
fa v. fill, get full, be full
N'fara tewu! I'm completely full.
A ye lampa fa taji la. He filled the lantern with kerosene.
fonènè cold season
fɔ̀ --- kɔ̀ miss --- (someone)
N'fɔ̀ra i kɔ̀ kunun. I missed you yesterday.
funteni_ n. heat
hakili bɔ̀ --- kɔ̀ forget ---
N'hakili bɔ̀ra a tɔ̀gɔ̀ kɔ̀. I forgot his name.
k'a fɔ̀ ko --- to say that ---
A y'a fɔ̀ ko Fanta bè na. He said that Fanta is coming.
kunasini n. day before yesterday
kunun n. yesterday
ladon (la + don) v. make --- enter, let --- in (from don - to enter)
I ka ne ladon siniman na! You should get me into the movie!
makɔ̀nɔ̀ v. to wait for ---
N'tun b'i makɔ̀nɔ̀ yen. I was waiting for you there.
nɔ̀gɔ̀ya v. get easier, get better
A nɔ̀gɔ̀yara. He got better (well).
nyinan n. this year
salon n. last year
samiyè, samiya n. rainy season
sini n. tomorrow
sinikènè n. day after tomorrow
sisan n. now
taa yaala wander around, go walking
A taara yaala. He went out to walk around.
tilema n. hot season

ASSIGNMENTS

1. Get in touch with a farmer either through a teacher, a volunteer, or another Malian friend. Find out from him how he did during the last two rainy seasons. Present a report to the class containing at least the following information:

The farmer's name.
Where his house is.
Where his field is.
How big his field is.
How many sacks or kilos of millet and peanuts he got from his field during the last two rainy seasons.
For each of the two rainy seasons, include how much of each crop he wanted or had expected to get.

UNIT XVII

Nsiirin: Furu_ye wajibi_ye.

Ka sen_ni bolo_bɔ̀ a la.

Some derivational morphology

causatives
la + verb

instrumentals verb + lan

without
noun + ntan

people of X
X + ka

V - able
V + ta

un-V-able
V + bali

CYCLE 1

Instructeur: Demander à un des stagiaires de jouer le rôle d'un malade, couché, qui est tellement faible, qu'on doit l'aider à tout faire. En jouant le rôle de son infirmier, travailler les verbes avec les préfixes la-, ma-, et les verbes avec suffixes -ya en vous inspirant des examples suivants. Echanger les rôles après.

M-1 An ka kan ka to yan k'a ladon. — We have to stay here to take care of him.

C-1 A: An ka kan ka mun kè?
B: An ka kan ka to yan k'a ladon.

M-2 Ni minnògò b'a la, n'b'a kungolo kòròta k'a lamin. — If he's thirsty, I raise his head to have him drink.
Ni kòngò b'a la, n'b'a lawuli k'a ladumuni. — If he's hungry, I get him up to have him eat.
O kò, n'b'a lada dilan kan tuguni. — After that I make him lie back down on the bed.

C-2 A: Ni minnògò b'a la i bè mun kè?
B: Ni minnògò b'a la, n'b'a kungolo kòròta k'a lamin.
A: Ni kòngò b'a la dun?
B: Ni kòngò b'a la, n'b'a lawuli k'a ladumuni.
A: O kò i bè mun kè?
B: N'b'a lada dilan kan tuguni.

DIALOGUE

A: Farima i ni sògòma.
B: Nse, musokòròba, i ka kènè wa?
A: Tòorò tè. I cè n'i denw ka kènè wa?
B: Tòorò si t'u la.
A: Ayiwa Farima, n'nana i ka wele lamèn.
B: Baasi tè. N'y'i lana k'a d'a kan n'denmuso kòròba ka kònyò bèna kè.
A: O yé hèrè ye.
B: Hèrè don nka i yèrè b'a dòn ko denmisèn nyuman don. A taali bè gan n'na kosèbè
A: Furu ye wajibi ye. A tè to kè-bali ye, o tuma na, an k'an labèn ka kònyò in kè!
B: I ye tinyè fò. Furunafolo dira, fabonya ni babonya fana dira.
A: O ka nyi.

A: Good morning, Farima.
B: Nse, musokoro. How are you?
A: I'm fine. How are your husband and your children?
B: They're fine.
A: Good (o.k.) Farima, I came in response to your call. (to listen to your call).
B: All right. I had you come because my eldest daughter's wedding is coming up.
A: Well then, that's a good thing.
B: Eh, it's a good thing, but you know that she's a good child. Her leaving will be very hard for me.
A: Marriage is an obligation. It's without recourse, therefore let's prepare ourselves for this marriage.
B: You're right (You have said the truth). The dowry has been given, the gifts to the relatives have been given.
A: That's good.

DIALOGUE (Continued)

B: Fèn kelen tora. O de ye i welekun ye. N'i ye ntènèn sògòma masòrò, an bè taa minanw san sugu la.	B: There's one thing left. That's the reason for my calling you. If you have the time Monday morning, let's go get the housewares at the market.
A: O tè baasi ye. Ala ka ntènèn jir'an na.	A: That's no problem. May God show us Monday.
B: Amiina.	B: Amen.

DIALOGUES FOR PRACTICE

1.	
A: I ye bòrè ladon wa?	A: Did you have the sack put in?
B: Owò, n'y'a ladon.	B: Yes, I had it put in.
2.	
A: I ye n'ka ci lase wa?	A: Did you deliver my message? (Did you make my message arrive?)
B: Òwò, n'y'a lase.	B: Yes, I delivered it. (Yes, I made it arrive.)
3.	
A: Nin fèn in ye n'tòorò kosèbè. An k'a lajè nyògòn fè!	A: This thing has troubled me a lot. Let's look at it together!
B: I ni jòn? Ne kòni tè, bawo ne tè foyi dòn a la.	B: You and who? Surely not me, because I know nothing about it.
4.	
A: Mun y'i lana yan?	A: What made you come here?
B: Dugutigi ye ne lana yan.	B: The chief made (had) me come here.

TEXT

Ngolo b'a muso ladon bi. A fòra siginyògònw ni balimaw bèe ye. U bè yòrò o yòrò, wele bilala u ma. Kabini kònyò-don tò tora tile saba, u bè kònyòmuso labènni daminè fo ka taa se a kèdon yèrè ma. O b'a sòrò balimaw bèe nana. A bè kè mankanba ye. Nyamakalaw bè tilen fòli ni dòngilida la. Dòn bè kè fan bèe fè i n'a fò selidon. Mògò bèe nisòn ka di fo kònyomuso yèrè. A bè tilen ka kasi k'a d'a kan a bèna a ka du bila ka taa sigi du wèrè kònò.

TRANSLATION

Ngolo will have his wife brought home today. All the neighbors and relatives have been told. Wherever they are, the message was left for them. They began preparing the bride three days before the wedding day and continued right up to the wedding day. By now all the relatives have arrived. There is a lot of noise. The casted people will spend the day greeting and singing songs. Dancing will take place all around just like on festival day. Everyone is very happy except the bride herself. She will cry all day because she is leaving her home to settle in another home.

TEXT (Continued)

QUESTIONS

1. Ngolo bè mun kè bi?
2. A fòra jòn_ye?
3. U ye kònyòmuso labènni_daminè don_jumèn?
4. Nyamakalaw bè mun kè?
5. Kònyòmuso nisòn ka di wa?
6. Mun na kònyòmuso_bè tilen ka kasi?
7. Mun na a ka kan ka taa sigi du wèrè kònò?

EXERCISES

TRANSFORMATION

Instructeur: Faire deux fois.

1. A: Ali ka kisè. B: Ali kisèyara.

Musa ka bon.
A sòngò ka gèlèn.
Woro_ka kunan.
Bana_ka jugun.
Juru_ka surun.
Na_ka timin.

Malo_ka go.
Mògo ka ca Bamakò.
So_ka dògòn.
Ji_ka suman.
Nburu_ka magan.
Dute_ka kalan.

2. A: A bòra so kònò. B: N'y'a labò so kònò.
I donna siniman_na. N'y'i ladon siniman_na.
U jiginna_ka bò jirisun na. N'y'u lajigin ka bò jirisun na.
Aw yèlènna kulu_kan. N'y'aw layèlèn kulu_kan.
I siranna kosèbè. N'y'i lasiran kosèbè.
A nana joona. N'y'a lana joona.
U bolila. N'y'u laboli.
A sera bamanankanfò la. N'y'u lase bamanankanfò la.
U y'u pan. N'y'u lapan.
U y'u dege. N'y'u ladege.
A taara sisan. N'y'a latan sisan.
U binna. N'y'u labin.
A fara ji_la. N'y'a lafa ji_la.
A munumununa. N'y'a lamunumunu.

COMBINATION DRILL

N'ye n'sigi.
N'tun bè baara_kè.

N'sigilen tun bè baara_kè.

N'tununna.
N'tun bè suguba la.

N'tununnen tun bè suguba la.

N'taara.
N'ma foyi sòrò.

N'taalen ma foyi sòrò.

N'kununna.
N'ye daraka_nyini.

N'kununnen ye daraka_nyini.

EXERCISES (Continued) COMBINATION DRILL

N'ye'n da.
N'tun bè ka miiri n'somògow la.

N'dalen tun bè ka miiri n'somògòw la.

A sera.
A ye ci_fò a ye.

A selen ye ci_fò a ye.

Ci_fòra.
A seginna Bamakò.

Ci_fòlen a seginna Bamakò.

A y'a jo.
A bè se ka maga tufa_la.

A jòlèn bè se ka maga tufa_la.

N'ye lètèrè_sèbèn.
N'y'a ci n'fa ma Ameriki.

N'ye lètèrè_sèbènnen_ci n'fa ma Ameriki.

NOTES

1. In Bambara any verb can take the prefix la-, giving the verb a causative or indirect agency meaning, e.g.

A ye den_lataa. — He caused the child to go. / He had the child go.

Many verbs, however, have developed specialized meanings in the causative which cannot be predicted as the sum of their parts, e.g.

lamèn	listen	mèn	hear
ladege	imitate	dege	teach
laminè	answer	minè	seize, take
lagosi	despise, denigrate	gosi	beat
labèn	prepare	bèn	meet
ladiya	reward	diya	please

In these cases, the verb forms with la- have to be learned as if they were not at all related to other verb forms.

2. As we saw previously, past participles of verbs are formed by adding the suffix -len, e.g.

sigi	'sit'	sigilen	'seated'
taa	'go'	taalen	'gone'

In English participial phrases either past or present usually come at the end of the sentence regardless of the noun they modify. For example,

John painted the picture eating popcorn.
John wrote the book seated at the window.

In each case, the underlined participial phrase describes the state or condition of John.

NOTES (Continued)

In Bambara participial phrases must immediately follow the nouns that they modify, e.g.

Cè sigilen ye baara kè.	The man, seated, did the work. or The man did the work seated.

Note that the placement of the definite article distinguishes this construction from that in which the past participle is used as an adjective, e.g.

Cè sigilen ye baara kè.	The seated man did the work.

[_ ‾ ‾ ‾ _ ‾ ‾ ‾ _]

In this case the tone of sigilen is subject to the compound tone rule, becoming high as the last element in a compound.

3. The causative la- cannot be used for English expressions containing more than two arguments or positions. That is, in English, we can say:

I had Bill go (two positions: I, Bill)
I had Bill wash the car. (three positions: I, Bill, car)

In Bambara only the two-positions constructions can be expressed with la-.

A ye daga laci.	He had the pot broken.

but not: He had Baba break the pot.

According to the rules of Bambara grammar, this means that the objects of causative verbs will always be the things that are undergoing the action (PATIENT) rather than the AGENT. The only exception to this is the rather defective quasi-causative form, ladumuni, which means "make eat, feed".

4. There are also verbs that appear to have a prefix ma-. The function of this prefix seems to have been lost, and the meaning can no longer be predicted:

mada	submit to, to calm down
makasi	complain, whine
mabɔ	remove, take away
majigin	go along with ---, conform with ---
makɔnɔ	wait for
magɛrɛ	approach
madon	approach
masɔrɔ	have the time

NOTES (Continued)

5. -lan is a suffix that can be placed on a verb to derive the instrument that performs the action described by the verb. If the verb ends with a nasalized consonant or vowel, this suffix becomes -nan. For example:

gosi	to beat, hit	gosilan	a beater
munun	to turn, stir	mununan	stirrer
susu	to grind (in mortar)	susulan	pilon, pounder
		jiminnan	water drinker
		jiritigèlan	tree cutter

6. -ka is a suffix which can be added to all nouns of place to express the meaning 'person of/from ---, people of ---.'

yan	here	yankaw	people from here
yen	there	yenkaw	people from there
		Bamakòkaw	people of Bamako

Names of families can be changed to nouns of place by adding the postposition la. This then may be subject to the addition of ka.

Keyitala	at Keita's
Keyitalakaw	Keita's people

7. -ntan is a suffix roughly equivalent to '-less' or 'without' in English.

kun	head	kunntan	headless, mindless, stupid
wari	money	warintan	moneyless, impoverished
den	child	denntan	childless

8. -ya is a suffix which functions to create abstract nouns. It is roughly equivalent to '-ness' or 'hood' in English.

cè	man	cèya	manliness
den	child	denya	childhood
hadamaden	child of Adam, human	hadamadenya	humanity

-ya can be added to already derived forms, e.g.

kunntan	stupid	kunntanya	stupidity
denntan	childless	denntanya	childlessness

-ya can also be added to noun-adjective combinations, e.g.

tulo gèlèn	hard ear, stubborn	tulogèlènya	stubbornness
cè kolon	worthless man	cèkolonya	cowardice

NOTES (Continued)

9. -ta is a suffix added to verbs which is roughly equivalent to '-able' in English; that is the thing in question is subject to or able to undergo the action of the verb, e.g.

san	buy	santa	buyable, for sale
dun	eat	dunta	edible
jeni	burn	jenita	burnable
min	drink	minta	drinkable

10. -bali is a suffix added to verbs which is roughly equivalent to 'un...able' in English; that is, the thing in question is NOT subject to or able to undergo the action of the verb, e.g.

faga	kill	fagabali	unkillable
jɔ̀	stop	jɔ̀bali	unstoppable
fa	fill	fabali	unfillable
sa	die	sabali	immortal
dun	eat	dunbali	inedible
malo	shame	malobali	shameless

VOCABULARY

baasi n. problem
bilen v. to get red, redden
A da bilenna. His mouth got red.
Woro ye n'da bilen. The kola made my red mouth.
bonya (bon-ya) v. get big, increase, show respect for
A ka denbaya bonyana. His family increased (grew).
A bè mɔ̀gɔ̀ bèe bonya. He respects everyone.
An y'an ka so labonya. We enlarged our house.
caya (ca-ya) v. grow in member, increase, become plentiful
Mobili cayara Bamakɔ̀. Cars have increased in Bamako.
A ye ji la caya daga kɔ̀nɔ̀. She increased the water in the jar.
denmusokɔ̀rɔ̀ba (den-muso-kɔ̀rɔ̀-ba) n. eldest daughter
diya (di-ya) v. please
A diyara ne ye. It pleased me.
la diya make good, happy
A y'a den la diya. He made his child happy.
fabonya (fa-bonya) n. gift to a parent or relative at wedding time
fin v. get black, dark
San finna. The sky darkened.
fin dye (indigo)
Muso ye fini fin. The woman dyed the cloth.
finyèya (finyè-ya) v. to get light (weight)
A doni finyèyara. His load lightened.
I ka ń'doni finyèya! You should lighten my load!
fisaya (fisa) v. be better, do better, prefer, improve
E fisayara ne ye. You did better than I.
A b'a muso fɔ̀lɔ̀ fisaya n'a. He prefers his first wife over his second.

NOTES (Continued)

furunafolo (furu-nafolo) n. dowry
gan --- la v. to heat, to be difficult for, to be hard for

A taali bè gan ne na. Her leaving will be hard for me.

gèlèya (gèlèn-ya) v. become hard, expensive, difficult
A sɔngɔ gèlèyara. The price became expensive.
Jula ye bagi sɔngɔ gèlèya. The Dyula raised the price of cloth.

girinya (girin-ya) v. get heavy, become heavy
A muso girinyara. His wife got heavy.
Dumuni ye ne (la) giriya. Eating made me heavy.

goniya (gonin) v. get hot
Ji goniyara. The water got hot.
Muso bè ji goniya don o don. The woman heats water every day.

janya (jan-ya) v. get tall, get long
Musa janyana. Moussa grew tall.
la janya lengthen
Y'an kasira lajanya. You lengthened our way.

jèya v. get white, whiten, clean, purify, clarify
So kɔnɔna jèra sisan. The house is clean now.
A y'i jèya n' ye. He was honest with me.
A y'a ka mobili ko k'a jèya. He cleaned his car.

juguya v. get mean, get worse.
Wulu juguyara. The dog got mean.
I kana wulu lajuguya! Don't make the dog worse! (i.e. provoke, tease)

kalaya (kalan) v. to get hot
Ji kalayara. The water got hot.
A bè ka ji kalaya. He is heating water.

kɔnyɔ n. marriage

labèn v. to prepare
An k'an labèn Let's prepare ourselves.

lamèn v. to listen to
N'bè i lamèn. (N'tulo b'i la) I'm listening to you.

lamɔ v. to bring up, to raise
Jɔn y'i lamɔ? Who brought you up?

lanya v. to improve
A y'a ka so lanya. He improved his house. (He had his house improved).

minan n. utensils, household articles

nisɔn n. humor, mood

nyè (nyi-ya) v. become good, pretty
Kalan bè ka nyè sisan. Studying is getting better now.

sɔn v. to accept, to resign oneself to
I ka kan ka sɔn o ma. You have to accept that.

UNIT XVIII

Nsiirin: Mɔ̀gɔ̀ tɛ̀ muso nyini selidon (fɛ̀).

Future

Counterfactual

Defective verb ko

Subordinate clauses with ka

Ko - clauses

Time adverbs

CYCLE 1

Instructeur: dessins 32, 33, 34, 35, 36, 37.

M-1 Sibiri nata n'(bè) na kunun lèrè 7 la. — Next Saturday I'll wake up at 7:00.
N'mana kunun n'(bè) na n'ko. — When I've gotten up, I'll bathe.
N'mana n'ko, n'(bè) na n' bonbonsi (bonsi) di. — When I've bathed, I'll shave.
N'mana n'bonbonsi di, n'(bè) na taa daraka dun. — When I've shaved, I'll go eat breakfast.
N'mana daraka dun, n'(bè) na sigarati min. — When I've eaten breakfast, I'll smoke a cigarette.
N'mana sigarati min, n' (bè) na taa bò Musa ye. — When I've smoked a cigarette, I'll go visit Moussa.
N'mana se Musa ka so, an (bè) na dute wuli. — When I get to Moussa's house, we will make tea.
An mana dute wuli, an (bè) na baro kè fo tilegan fè. — When we've made tea, we will talk until noon.
Tilegan mana se, n'tèna to yen. — When noon arrives, I won't stay there.
N' (bè) na segin so ka dumuni kè ka n'da. — I'll go back home and eat and lie down.

C-1 A: Sibiri nata i (bè) na kunun lèrèjumèn na? — What time will you get up next Saturday?
B: Sibiri nata n' (bè) na kunun lèrè 7.
A: I mana kunun, i (bè) na mun kè?
B: N'mana kunun, n' (bè) na n'ko.
A: I mana i ko, i (bè) na mun kè?
B: N'mana n'ko, n' (bè) na n'bonbonsi (bonsi) di.
A: I mana i bonsi di, (bè) na mun kè?
B: N'mana a di, n' (bè) na taa daraka dun.
A: I mana daraka dun, i (bè) na mun kè?
B: N' mana daraka dun, n' (bè) na sigarati min.
A: I mana sigarati min, i (bè) na taa min?
B: N'mana sigarati min, n' (bè) na taa bò Musa ye.
A: I mana se Musa ka so, aw (bè) na mun kè?
B: N'mana se Musa ka so, an (bè) na dute wuli.
A: Aw mana dute wuli, aw (bè) na mun kè?
B: An mana dute wuli, an (bè) na baro kè fo tilegan fè.
A: Tilegan mana se, i (bè) na to yen wa?
B: Ayi, tilegan mana se, n'tèna to yen. N' (bè) na segin so ka dumuni kè ka n'da.

Instructeur: Revoir ce cycle ou des parties de ce cycle à la troisième personne. Varier les événements de la journée selon le stagiaire.

CYCLE 2

M-1 Ni Musa nana, an (bè) na taa siniman na. — When Moussa comes, we'll go to the movie.
Siniman (bè) na bò kènèma. — The movie will be held outside.
Ni sanji nana, an (bè) na boli ka don dòloso kònò. — If it rains, we'll run into the bar.
Ni sanji ma na, an (bè) na to siniman kònò. — If it doesn't rain, we'll stay at the movie.

C-1 A: Aw (bè) na mun kè su in na. (su nin na)? — What will you do tonight?
B: Ni Musa nana, an (bè) na taa siniman na.
A: Siniman bena bò kènèma wa?
B: Òwò, siniman (bè) na bò kènèma.
A: Ni sanji nana, aw bè mun kè.
B: Ni sanji nana, an (bè) na boli ka don dòlòso kònò.
Ni sanji ma na, an (bè) na to siniman kònò.

M-2 Ni kalan ma kè yan sini, a (bè) na taa Kati. — If class isn't held here tomorrow, he will go to Kati.
Ne fana (bè) na taa dugu kònò. — I'm sure to get into town.
Ni baara ma kè yan sini, a (bè) na diya ne ye kosèbè. — If work isn't (to be) done here tomorrow, it will please me very much.

C-2 A: Ni kalan ma kè yan sini, a (bè) na taa min? — If class isn't held here tomorrow, where will he go?
B: Ni kalan ma kè yan, a (bè) na taa Kati.
A: E dun? I (bè) na mun kè?
B: Ne fana (bè) na taa dugu kònò.
A: Ni baara ma kè yan sini, a (bè) na diya i ye wa?
B: A (bè) na diya ne ye kosèbè!

M-3 Ni n'y'a sòrò ka taa dugu kònò, n' (bè) na fèn dòw nyini suguba la. — If I get to go into town, I'll look for some things at the central market.
N' (bè) na bògòlanfini ni dulòkiba san. — I'll buy mudcloth and a grand boubou.
N' (bè) n'u ci n'ka denbaya ma. — I'll send them to my family.
O kò, u (bè) na Ameriki fènw ci ne ma. — After that they'll send me some things from America.

C-3 A: N'i y'a sòrò ka taa dugu kònò, i (bè) na mun kè? — If you get to go into town, what will you do?
B: Ni n'y'a sòrò ka taa dugu kònò, n' (bè) na fèn dòw nyini suguba la.
A: I (bè) na kasa san wa? — Will you buy a wool (Mopti) blanket?
B: Ayi, n' (bè) na bògòlanfini ni dulòkiba san.
A: I (bè) na mun kè olu la? — What will you do with those?
B: N' (bè) n'u ci n'ka denbaya ma.
O kò, u (bè) na Ameriki fènw ci ne ma.

DIALOGUE

A: I ni ce.
B: Nba, i ni ce.
A: Hèrè bè?
B: Hèrè dòròn.
A: I bè boli ka taa min?
B: Seli surunyara. N'bè n'teliya ka taa garibali la ka taa selisaga san.
A: O tuma, o fana la f'i ka taa joona wa?
B: Ɔnhɔn kè! Ni n'ma taa joona, n'tèna saga sòrò da duman na.
A: Ni saga da duman tè yen dun? O bè mun tinyè?
B: I t'o dɔn? O bè fènba tinyè, k'a d'a kan, wari caman tè n'kun.
Ni ne ka denbaya ma sagasogo dun seli don, an tèna seli diyabò.
A: N'y'a faamu(ya) sa! F'i ka selisaga san de. O tuma na, ne yèrè na taa dò san.
B: An ka taa sisan. An k'an teliya.
A: Ayiwa.

DIALOGUE - TRANSLATION

A: Greetings.
B: Nba. Greetings.
A: How's everything?
B: Everything's fine.
A: Where are you running off to?
B: The festival is approaching. I'm rushing to go to the sheepseller's to buy a sheep for the festival.
A: Then for that too you have to go early?
B: Of course! If I don't go early I won't get a sheep at a good price.
A: And what if there aren't any sheep there at a good price? What difference will it make (What does that spoil)?
B: Don't you know? That makes a big difference (That spoils a big thing), because I don't have much money. If my family doesn't eat for the festival, we won't enjoy the festival.
A: Oh, I understand. So you have to buy a sheep for the festival? Then, I (myself) will go buy one too.
B: Let's go now! Let's hurry!
A: O.K.

DIALOGUES FOR PRACTICE

1. A: N' ye wari sòrò. N' ye so san. N'i tun ye wari sòrò i tun na mun kè?
   B: Ni n'tun ye wari sòrò, (n'tun na mobili san).
   (n'tun bè mobili san).

2. A: I ye n' wele mun na de?
   B: N'ko n'b'a f'i ye, (k'a daminè bi la), mògò si kana tubabukan fò yan tugun.
   (k'a ta bi la)

3. A: Seli (bè) na kè tuma jumèn?
   B: A (bè) na kè dɔgɔkun nata.
   A: I ka taali dun? O bilala tuma jumèn na?
   B: O bilala juma nata la.

4. A: I den laben_wolola san jumèn?
   B: A wolola salon.

DIALOGUES FOR PRACTICE - TRANSLATION

1. A: I got some money. I bought a house. If you had gotten money, what would you have done?
   B: If I had gotten money, I would have bought a car.

2. A: Why was it that you called me?
   B: I said (I'll say it to you) that from now (today) on, no one should speak French here again.

3. A: When will the festival be held?
   B: It will be held next week.
   A: And what about your trip? That's put off until when?
   B: That's put off until next Friday.

4. A: Which year was your last child born?
   B: It was born last year.

DIALOGUES FOR PRACTICE

5. A: Mun b'i la?
   B: Farigan (mura) de bè n'na.
   A: O y'i minè tuma jumèn_?
   B: A ye n'minè surò.
   A: Ala ka nògòya_kè.
   B: Amiina. Ala ka dugawu_minè.

6. Aw ka kalan_bè ban tuma jumèn?
   An (bè) na tila kalan_na kalo nata_.

7. A: I ko n' ka mun kè?
   B: N'ko i kan'a bèè ta. I ka dò_bila i dògòniw nyè.

8. A: E ko k'i tè bamanankan_kalan. O tuma, e ni sènèkèlaw bèna baara_kè cogo di?
   B: N'bè baara_k'u nyana. N'b'a fò u ka segin a kan.
   A: O t'i ka baara_kè cogo ye.

9. A: I ye n'ka ci fò a ye (wa)? I y'a fò a ye ko ne de ko ten?
   B; Owò. N'kèlen k'a fò k'e ko ten, a y'i kanto (jaabi, laminè) k'a tè na.

DIALOGUES FOR PRACTICE - TRANSLATION

5. A: What's the matter with you?
   B: I have a fever (cold).
   A: When did you catch it?
   B: I caught it last night.
   A: May God make it better.
   B: Amen (so be it). May God accept the benediction.

DIALOGUES FOR PRACTICE (Continued) - Translation

6. A: When does your study finish?
   B: We'll finish studying next month.

7. A: What did you say I should do?
   B: I said you should not take it all. You should leave the rest in front of your younger brothers and sisters.

8. A: You said that you won't study Bambara. Then how will you and the farmers work (together)?
   B: I'll do work before their eyes (in front of them). I'll tell them to do the same.
   A: That's not the way you should do your job.

9. A: Did you tell him my message? Did you tell him that it was I who said so?
   B: Yes, (and) having told him that you said so, he answered you (back) that he's not coming.

TEXT

Seliba Fulabugu

Dɔ̀gɔ̀kun tɛ̀mɛ̀nnen ni nin dɔ̀gɔ̀kun in, cɛ̀w ni musow y'u labɛ̀n Fulabugu. U ye bagi_tigɛ̀ ka taa n'a ye kalaliyɔ̀rɔ̀. O finiw bɛ̀na don selidon. Cɛ̀w y'u kunw di. Musow y'u kunw da (dila).

Seli sɔ̀gɔ̀ma, mɔ̀gɔ̀w na taa seli. U mana bɔ̀ seliyɔ̀rɔ̀, dutigi_bɛ̀e na saga faga. Sogoba_na tobi bɛ̀e_ka so. Mɔ̀gɔ̀w na taa balimaw ni buranw ni siginyɔgɔ̀nw fo.

Wula da fɛ̀ ani su fɛ̀ mɔ̀gɔ̀w bɛ̀na nyɔgɔ̀n dalajɛ̀ ka tulon_sugu_bɛ̀e kɛ̀. Jeliw na dɔ̀nkili_da ka dɔ̀n_kɛ̀. Seli nyɔgɔ̀n don duman_tɛ̀.

TEXT - TRANSLATION: The Big Festival of Fulabugu.

Last month and this week, the men and the women of Fulabugu prepared themselves. They measured and bought cloth and took it to the tailor's. The men shaved their heads. The women had their hair done.

On the morning of the festival, the people will go pray. When they leave the prayer place, all the heads of families will slaughter sheep. Lots of meat will be cooked in everyone's houses. People will go to greet brothers, in-laws and neighbors.

In the afternoon and the evening people will gather together for all sorts of amusement. Griots will sing songs and do dances. There's no other day like the festival.

TEXT (Continued) QUESTIONS

1. Dɔ̀gɔ̀kun tɛ̀mɛ̀nnen_ni nin dɔ̀gɔ̀kun in, Fulabugu mɔ̀gɔ̀w ye mun kɛ̀?
2. U y'u labɛ̀n mun na?
3. Seli_surunyara wa?
4. Seli sɔ̀gɔma fɛ̀ mɔ̀gɔ̀w na mun kɛ̀?
5. U mana bɔ̀ seliyɔrɔ̀_la, u bɛ̀ mun kɛ̀?
6. Jɔn na saga_faga?
7. Mɔ̀gɔ̀w na taa jɔn_ni jɔn_fo?
8. Su fɛ̀, mɔ̀gɔ̀w bɛ̀ nyɔgɔn dalajɛ̀ ka mun kɛ̀?
9. Jɔn_na dɔ̀nkili_da ka tila ka dɔ̀n_kɛ̀?

EXERCISES

SUBSTITUTION

1. N'bɛ̀na taa sugu_la.
   a - - - - - - - - - -
   - - - - - dumuni_kɛ̀.
   - - - -taa ka na.
   u - - - - - - - - - -
   - - - -taa bɔ̀ Musa ye.
   - - - - - wari_sɔ̀rɔ̀.
   an - - - - - - - - -
   i - - - - - - - - -
   - - - - - -bamanankan_kalan.
   - - - - - -di ne ma.
   aw - - - - - - - - -
   - - - - - -sukaro san.
   n' - - - - - - - - - -

2. A na Fanta nyini.
   u - - - - - - - -
   - - u kunw di_.
   - - -ji_ta.
   - - -se ka bamanankan_fɔ̀.
   n' - - - - - - - -
   - - -rajo_feere i ma.
   - - -sigarati_san.
   - - -to yan.
   i - - - - - - - - -
   an - - - - - - - -
   - - -taa so.
   - - -baara_kɛ̀.
   - - -san fila fɛ̀.

3. N'tɛ̀na taa sini.
   a - - - - - - - - -
   - - - - - baro_kɛ̀.
   u - - - - - - - - - -
   - - - -a d'an ma.
   n' - - - - - - - - -
   - - - - - fɔ̀ i ye.
   - - - -rajo_feere a ma.
   u - - - - - - - - - -
   - - - na bɔ̀ ne ye.
   - - - wari_di mɔ̀gɔ̀_ma.
   - - - a feere o sɔngɔ̀_la.
   a - - - - - - - - - - -
   - - - sukaro san k'a di ne ma.

4. N'mana n'ko n'bɛ̀na daraka dun.
   N'mana kunun - - - - - - - - - -
   - - - - - - - n'bɛ̀na n'ko.
   - - - - - - - n'bɛ̀na taa kalanso_kɔ̀nɔ̀.
   N'mana daraka_dun - - - - - - -
   - - - - - - - n'bɛ̀na n'bonbonsi di.
   - - - - - - - n'bɛ̀na taa n' da.
   N'mana tila baara_la - - - - - -
   N'mana dumuni_kɛ̀ - - - - - - - -
   N'mana tila kalan na - - - - - -
   - - - - - - - n'bɛ̀na bɔ̀ kalanso_kɔ̀nɔ̀.
   - - - - - - - n'bɛ̀na dumuni_kɛ̀.
   - - - - - - - n'bɛ̀na n'lafinyɛ̀.
   - - - - - - - n'bɛ̀na sunɔ̀gɔ̀.

EXERCISES - TRANSFORMATION

Instructeur: cet exercice peut se faire dans les deux sens.

A.	B.
N'k' i ka taa n'a ye.	N' (bè) na taa n'a ye sa.
N'k' i k'a to yan.	N' (bè) n'a to yan sa.
N'k' aw ka na n'a ye.	An (bè) na na n'a ye sa.
N'k' aw ka bɔ yan.	An (bè) na bɔ yan.
N'k' i k'a fɔ bamanankan_na.	N' (bè) n'a fɔ bamanankan_na sa.
N'k' i ka taa tabulo_la.	N' (bè) na taa tabulo_la sa.
N'k' i k'a di n' ma.	N' (bè) n'a d'i ma.
N'k' i ka lètèrè_ci i ba ma.	N' (bè) na lètèrè_ci n'ba ma sa.
N'k' i ka bamanankan_dɔrɔn fɔ.	N' (bè) na bamanankan_dɔrɔn fɔ sa.
N'k' aw ka dute_wuli bi.	N' (bè) na dute_wuli bi.
N'k' i ka to dun bi.	N' (bè) na to dun bi.
N'k' i ka segin a kan.	N' (bè) na segin a kan.
N'k' i ka to ka dumuni_kè.	N' (bè) na to ka dumuni_kè.
N'ko aw kana tubabukan_fɔ yan.	An tèna tubabukan_fɔ yan.
N'ko i kana wari_bila tabali_kan.	N'tèna wari bila tabali_kan.
N'ko aw kana ne nyininka tubabukan_na.	An tèn'i nyininka tubabukan_na.
N'ko i kana dɔlɔ min sɔgɔma fè.	n'tèna dɔlɔ min sɔgɔma fè.
N'ko aw kana sèbènni_kè yan.	An tèna sèbènni_kè yan.
N'ko i kana taa dugu_kɔnɔ sisan.	N'tèna taa dugu_kɔnɔ sisan.
N'ko i kana na yan, ni wari tè yen.	N'tèna na yan, ni wari tè.
N'ko aw kana baro_kè kalanso_kɔnɔ.	An tèna baro_kè kalanso_kɔnɔ.
N'ko i kana lètèrè_sèbèn yan.	N'tèna lètèrè sèbèn yan.
N'ko aw kana angilèkan_fɔ santiri_la.	An tèna angilèkan_fɔ santiri_la.
N'ko i kana dumuni_kè kalanso_kɔnɔ.	N'tèna dumuni_kè kalanso_kɔnɔ.
N'ko i kana taa so fo (ka su kɔ) (su ka kɔ).	N'tèna taa so fo (ka su kɔ) (su ka kɔ).
N'ko aw kan'a bɔ kalanso_kɔnɔ.	An tèn'a bɔ kalanso_kɔnɔ.
N'ko i kan'a kè tuguni.	N'tèn'a kè tuguni.

EXERCISES - COMBINATION

A: N'b'i ye.
A: N'bè wari_d'i ma.
B: N'man'i ye, n'bèna wari d'i ma.

A: A bè taa so.
A: A bè baara_kè.
B: A mana taa so, a bèna baara_kè.

A: N'bè se yen.
A: A bè na bɔ ne ye.
B: N'mana se yen, a bèna na bɔ ne ye.

A: A b'a fɔ ne ye.
A: N'b'a kè.
B: A man'a fɔ ne ye, n'bèn'a kè.

A: I b'a fɔ a ye bamanankan_na.
A: A b'a faamu joona.
B: I man'a fɔ a ye bamanankan_na, a bèn'a faamu joona.

A: I b'a san fila kè yan.
A: N'bè taa Ameriki.
B: N'mana san fila kè yan, n'bèna taa Ameriki.

EXERCISES (Continued)- COMBINATION

A: A bè se ka bamanankan_fɔ̀.
A: A bè baara nyuman_kè.

B: A mana se ka bamanankan_fɔ̀, a bèna baara nyuman_kè.

A: An bè dumuni_kè.
A: An b'a lajè ka taa so.

B: An mana dumuni_kè, an bèn'a lajè ka taa so.

A: N'bè tila baara_la.
A: N'bè taa bɔ̀ i ye.

B: N'mana tila baara_la, n'bèna taa bɔ̀ i ye.

A: I bè na ni wari_ye.
A: N'bè rajo_feere i ma.

B: I mana na ni wari ye, n'bèna rajo_feere i ma.

NOTES

1. In this unit you have been introduced to the future tense in Bambara. You will find that it is not as widely used as many other tenses since the Bambara present is very often used in its place. You remember that the same was true for the Bambara present progressive. The Bambara future is formed by adding the particle -na to the auxiliary component of the Bambara present. Thus the auxiliary for the future affirmative is bèna and for the negative it is tèna. Throughout this unit we have written the affirmative auxiliary as follows: (bè)na. This is because the bè is optional. The future affirmative can be indicated by either the auxiliary bèna or just by na alone. You will hear both and have to be able to recognize and use both. Whether used with bè or not, na always has low tone.

AFFIRMATIVE

subject	auxiliary (bè) na	(dir. obj.)	verb	(ind. obj) place, time	
n'	na	lètèrè	ci	n'ba ma	I'll send a letter to my mother.
a	bèna	----	taa	so	He will go home.
an	bèna	dumuni_	kè	sɔ̀oni	We'll eat soon.
u	na	wari	di	ne ma	They'll give me money.
Fanta	bèna	----	bɔ̀	yan	Fanta will leave here.

NEGATIVE

subject	auxiliary tèna	(dir. obj.)	verb	(ind. obj.) place, time	
i	tèna	wari	sɔ̀rɔ̀	sini	You won't get money tomorrow.
an	tèna	dumuni_	kè	yan	We won't eat here.
a	tèna	----	taa	sugu_la	He won't go to the market.
u	tèna	----	na	yan bi	They won't come here today.
Fanta	tèna	----	se	Segu sini	Fanta won't arrive in Segou tomorrow.
u	tèna	wari_	ci	a ma	They won't send me money.

The Bambara future is often used in the second part of complex sentences like the following:

Bari mana na, an (bè) na taa nyògòn fè.	As soon as Barry arrives, we'll go together.
Ni Bari nana, an (bè) na taa nyògòn fè.	When Barry has arrived, we'll go together.
Ni sanji nana, an tèna to yen.	If it rains, we won't stay there.

In all three of the above examples, we have used the future tense in the second part of a complex sentence. If the Bambara present were used in the place of the future in these examples, the meaning would be exactly the same. In a complex sentence, after a first clause in the hypothetical future marked by mana, the second clause can also be either in the present or the future. When the past occurs with ni in the first clause, it is not referring to a past action but rather to something that will have happened in the future. In this context, the past functions like a future perfect or like the French "futur anterieur".

In counterfactual conditional sentences that involve tun plus the completive in the first clause, the second clause can be completed with the future auxiliary na or tèna preceded by tun. It sounds complicated, but here are some examples to clear it up.

N'e TUN YE wari sòrò, i TUN NA mun kè?	If you had gotten money, what would you have done?
Ni n'TUN YE wari sòrò, n'TUN NA mobili san.	If I had gotten money, I would have bought a car.
Ni n'TUN M'a sòrò ka taa, n' TUN NA to yan.	If I hadn't gotten to go, I would have stayed here.
Ni n'TUN taara, an TUN TÈNA nyògòn ye.	If I had gone, we wouldn't have seen each other.

The defective verb ko always occurs in the affirmative. To express the negative, one has to use the verb fò, which takes all the normal auxiliaries, both affirmative and negative.

In this unit we have seen ko followed by various subordinate clauses, e.g.:

A ko n' ka taa.	He said I should go.
A ko ne kana dumuni kè yan.	He said I shouldn't eat here.
I ko ne ka mun kè?	What did you say I should do?

Ko may also be used to introduce certain kinds of complement sentences in Bambara.

A ko ko Ali tè na.	He said that Ali isn't coming.
A m'a fò ko Fanta bè na.	He didn't say that Fanta is coming.
A y'a fò ko mògò si kana angilekan fò yan.	He said that no one should speak English here.

In the last two examples, the pronoun a which is the direct object of fò is always necessary, even though it is not translated.

VOCABULARY

bagi
  bagi tigè
  U ye bagi caman tigè.
bi
bila ... la

  N'ka taali bilala juma nata la.

boli
  A bolila.
  ... boli
    A bè mobili boli.
ci
di
  A di
  A y'a bobonsi di.
  I kun da: i kun dila
    A muso y'i kun da.
... diyabò
  I na seli diyabò.
dògòkun
  dògòkun in na
  dògòkun nata
  dògòkun tèmènnen
don
  don o don
  sinyè fila don o don
  don dòw
  ntènèn (don) tèmènnen
... don
  A ye dulòkiba don.
don
  dulòkiba bè don seli don.

dòn
  dòn kè
dòngili, dònkili
  dònkili da
dònòn kasi tuma
dutigi
... faamu (ya)
  n'y'a faamu (ya)
... faga
    Bèe ye saga faga.
  saga fagara.
fajiri (da)
fama
da fila
fitiri
fo
fòlò (fòlò)

cloth
  to buy cloth
  They bought a lot of cloth.
today
to be left to ..., to be postponed or
  abandoned until ...
  My trip is put off to
  next Friday.
to run, flee
  He ran.
  to drive (a) ...
  He drove a car.
message, commission
to shave
  to shave (oneself)
  He shaved (his beard).
  to have one's hair done
    His wife had her hair done.
to enjoy
  You will enjoy the festival.
week
  this week
  next week
  last week
day
  every day
  twice a day
  some days
  last Monday (or any day)
to wear
  He wore a "grand boubou".
to be worn, to enter
  The "grand boubou" is worn on festival
  day.
dancing
  to dance
song
  to sing
cock crowing time
head of family
to understand ...
  I understand (it).
to kill, to slaughter ...
  Everyone slaughtered a sheep.
  The sheep was slaughtered.
daybreak
quite a while
long absence
sunset
until
at first, long ago, formerly

garbali	sheep selling place
joona	early
... jaabi (laminè)	to answer
A ma ne jaabi (laminè) fòlò.	He hasn't answered me yet.
ka kòrò	in the past, of old
kabini; k'a ta ...	since, from
kabini sisan	from now on, hereafter
kalali	sewing
kalaliyòrò	tailor's, sewing place
kalandiriye	calendar
kalo	month
kalo in na	this month
kalo nata, kalo kura	next month
kalo o kalo	every month
kalo tèmènnen	last month
... kanto	to retort, to answer ... back
A y'i kanto ko Fanta tè na.	He answered you back that Fanta isn't coming.
kènèbòdafè	dawn; daybreak
ko	to say (defective)
n'ko i ka to yan.	I said you should stay here.
i ko mun?	What did you say? Pardon?
i ko di?	What did you say? Pardon?
kunasini	day before yesterday
kunasini kò	three or more days ago
kunun	yesterday
laansara	late afternoon
laban	last
i labèn	to prepare oneself
U y'u labèn.	They prepared themselves.
lèrè	hour (time telling)
a mènna	quite a while ago
mtènèn (don) nata, ntènèn (don) nata	next Monday (for any day)
midi fè	at noon
nali	coming, arriving, arrival
ntènèn o ntènèn	every Monday (for any day of week)
nyamakala	griot (entertainer caste)
nyinan	this year
nyògòn dalajè	to gather together, to assemble
mògò caman ye nyògòn dalajè kènèma.	Lots of people assembled outside.
saafo	late evening, night
sagasogo	meat of sheep, mutton
salon	last year
san	year
san fila o san fila	every two years
san o san	every year
san wèrè	next year
seli	festival, prayer
selifana	early afternoon

selisaga	sheep for a festival
ka si	to pass the night
siginyògòn	neighbor
sini	tomorrow; in the future
sinikènè	day after tomorrow
sinyè	time
sisan	now
sògòma; sògòma fè	morning; in the morning
sògòma da fè	early in the morning
sògòma in na	this morning
sògòma o sògòma	every morning
su; su fè	evening, night, night time; at night
su in na	this evening, this night
su kora	night has fallen
su o su	every night
sugu	type, sort
surò	last night
surunya	to approach (time or distance)
seli surunyara.	The festival is approaching.
taali	trip, voyage, going, departure
i teliya	to hurry, to rush
A b'i teliya ka taa saga san.	He's rushing to go and buy a goat.
tila ... la	to finish (with) ...
an tilala baara la.	We've finished (with) the work.
tile; tile fè	heat of day; in the heat of the day
tile damadòw	some days
tile in na	during this day
tile o tile	every noon (heat of day)
tilegan fè	in the heat of the day
ka tilen	to pass the day
... tinyè	to spoil ..., to ruin ..., to break ...
A ye ne ka radio tinyè.	He ruined my radio.
tuguni	again
tulon	game, recreation, play
tulon kè	to play, to do games, etc.
U bè tulon kè.	They play.
tuma	time, moment
A tuma ma mèn.	It hasn't been a long time; recently
tuma bèe	all the time
tuma dòw	sometimes
tuma o tuma	all the time, any time
tuma ni tuma	from time to time
waati	time, moment
walaha	midmorning
wolo	to be born
n'den laban wolola salon.	My last child was born last year.
wula; wula fè	afternoon; in the afternoon
wula da fè	early in the afternoon
wula in na	this afternoon
wula o wula	every afternoon

DAYS OF THE WEEK

mtènèn (don)	Monday
tarata (don)	Tuesday
araba (don)	Wednesday
alamisa (don)	Thursday
juma (don)	Friday
sibiri (don)	Saturday
kari (don), dimasi (don)	Sunday

MONTHS

zanwuye kalo	January
fewuruye kalo	February
marisi kalo	March
awirili kalo	April
mè kalo	May
zuèn kalo	June
zuluye kalo	July
uti kalo	August
sètanburu kalo	September
òkutoburu kalo	October
nowanburu kalo	November
desanburu kalo	December

UNIT XIX

REVIEW READINGS

Sɛ̀nɛ̀kɛ̀la min ye jina nambara

Donsokɛ̀ ni kungo-kɔ̀nɔ̀-sogow

Sungurun ye jɔ̀n ta ye?

REVIEW READINGS

Sènèkala min ye jina nambara

Sènèkala dò tun b'a ka foro cikè. O tuma, jinakè nana ko: "i bè mun kè yan? Nin foro in t'i ta ye. Ne ta don. Diyèn forow bèe ye ne de ta ye. Jòn ko i k'a cikè?"

Sènèkala ko, "Hakè to!" N'tun t'a dòn ko i ta ye foro ye, nga n'ka kan ka cikè walasa n'bè balo."

Jinakè ko, "O tè baasi ye. N'an bènna, i bè se ka foro cikè."

Sènèkèla ko, "An bè bèn mun na?"

Jinakè ko, "N'i ye foro_dan, n'a mònna, min bè san fè, e b'o ta. Min bè dugu jukòrò, ne bè o ta. I sònna wa?"

Sènèkèla_ko, "Ònhòn, n'sònna."

Sènèkèla tun ka kegun kòsòbè. A ye nyò dan k'a kan k'a tèntèn ka ta'a feere sugu_la. Jinakè n'a denw ye nyò diliw bò k'u bè t'o feere sugu_la, nga mògòw bèe yèlèla u la. Jinakè diminna kòsòbè. A ye sènèkèla_wele ko, "I ye n'janfa nin siyèn in na. Siyèn wèrè, an bè sanfèla ta. I bè dugumala ta. I y'a faamu wa?"

Danni_selen, sènèkèla_ye woso_bò. U fila bèe taara sugu_la nyògòn fè. Sènèkèla_y'a ka woso bèe feere, nga ni jinakè ko a b'a ka fura feere, bèe bè yèlè a la. A dimina ka dimi. A ko, "Sènèkèla ka kegun kojugu!

Jinakè_tununna. Kabini o kèra, mògò si ma jina ye tugun.

Vocabulary

balo	v.	live	kan	v.	cut (a plant), harvest
bèn	v.	meet, agree	mòn	v.	ripen, be ready, be cooked
cikè	(ci + kè) v.	do farmwork (farming + do)	namara (var. nambara)	v.	to fool (someone), trick (someone)
dan	v.	plant, sew	siyèn (var. sen, shèn, shiyèn)	n.	occasion, time moment
dili	n.	root	tèntèn	v.	winnow
dimi	v.	hurt, irritate, become angry	tunun	v.	lose, disappear
diyèn (var. dinya, dinyè, dyèn, jèn)	n.	world	walasa	conj.	in order that, so that
faamu	v.	understand			
fura	n.	leaves (ext. medicine)			
janfa	v.	betray			
jina	n.	spirit of the bush, 'diable' in West African French			

READINGS (Continued)

Donsokè ni kungo-kònò-sogow

Donsokè dò n'a ba tun sigilen bè dugu dò la. A ba tun kòròlen don kòsòbè. Donsokè tun tègè ka di kòsòbè. N'a ye sogo bon, a t'a jè. Kungo-kònò-sogow bèe diminna a kòrò sabu a y'u caman faga. Don dò, sonsan y'a yèrè yèlèma ka kè muso ye ka na donsokè ka so. A tun cè ka nyi kòsèbè.

A ko, "Ne bè bò kungo-la. N'y'i tògò mèn yòrò bèe. N'b'a fè i ka n'furu. Muso ka cènyè n'a ka sara ma kun donsokè la. A ye muso-furu o yòrò bèe. Hali a m'a sara a somògòw la. A ba y'a mèn tuma min ko a ye muso furu, o dusu kasira. A y'a dòn ko a ko laban ye nyani ye.

Kalo dama dò tèmènnen, sonsan ko, "Nin ye an furulen kalo fila ye. N'b'a fè an ka taa i ka t'i nyè da n' somògòw kan."

Donsokè ko, "O tè baasi ye."

Sani u ka taa, a muso ko, "I ka wulu siri! I kana i ka marafa ta, sabu foyi t'i sòrò sira la."

A ba ko, "Kana taa k'i ka marafa to!"

Nga donsokè sònna a muso ka kuma de ma. U janyalen kungo kònò, a muso y'a ka file fiyè. Kungo-kònò-fènw y'u kooli. U tun b'a fè ka donsokè faga, nga a y'i pan ka jiri minè k'a yèlèn. A kulela k'a ba wele. O y'a dòn min kèra. O ye wuluw fooni. U bolila ka t'a nò fè.

Kungo-kònò-fènw ye wuluw gongon ye tuma min, u bèe bolila ka donsokè to jiri kan. A jiginna ka taa so, a n'a ka wuluw. A ko a ba ma, "N'muso y'a yèrè yèlèma ka kè sogo ye. A tun b'a fè k'an faga. N'y'a furu sa. N'tè taa kungo kònò, ni marafa tè n'bolo tugun."

Kabini o kèra, donsow tè taa kungo kònò ni u ka marafa ni u ka wuluw t'u fè.

VOCABULARY

bon	v.	shoot, throw (a spear)	laban	adj.	last
cènyè	n.	beauty	marafa	n.	gun, rifle, shotgun
dama	quan.	few	nyani	n.	misery
dusu	n.	heart	sara	n.	charm
file	n.	flute	siri	v.	tie, tie up, attach
fiyè	v.	blow	tègè	n.	hand
fooni	v.	untie, unleash	wulu	n.	dog
gangon	n.	dust	yèlèn	v.	climb, go up
janya	v.	be far	EXPRESSIONS:		
jè	v.	miss, fail	tege ka di		(lit.) have a good hand be a good shot
jigin	v.	descend, go down	o yòrò bèe		right away
kooli	v.	surround	(mògò) dusu bè kasi		(lit.) (someone's) heart is crying, to be unhappy, distressed
ku	v.	fit, be suitable			
ku (mogo) la		to be fitting for someone			
kule	v.	shout			

READINGS (Continued)

Sungurun ye jɔ̀n ta ye?

Kamalen saba tun bè to ka kè nyɔ̀gɔ̀n fè. U nana sungurun kelen sɔ̀rɔ̀. Dɔ̀ ko, "An bè taga yaala. N'an ye wari sorɔ̀, an bèna fini san k'a don sungurun_kan na. U taara yaalayaala.

Dugalen tun bè dɔ̀ fè. Sabara tun bè dɔ̀ fè. Fura tun bè dɔ̀ fè.

Tile dama tèmènnen kɔ̀, dugalentigi_y'a fɔ̀ ko, "Ne bè flèli kè n'ka dugalen na."

A ye flèli kè k'a ye ko sungurun_sara. A ko, "Sungurun_sara."

Sabaratigi_ko, "A ye na sisan. An bè jen ka senw don sabara_la. An bèna se yen sisan, janko an bèna sungurun su sɔ̀rɔ̀ k'a don.

Furatigi ko, "N'an sera yen sisan, a bèna kunu." U jènna ka senw don sabara_la. U sera sungurun_ka dugu la.

Furatigi_taara sungurun_lakunu. A nyènamayara kokura ka kè mɔ̀gɔ̀ ye. Dugalentigi_ko k'ale ta don. Sabaratigi_ko k'ale ta don. Furatigi_ko k'ale ta don.

O mɔ̀gɔ̀ saba la, sungurun_ye jɔ̀n ta ye?

VOCABULARY

don	v.	enter, go/put in, by extension, to bury (a body)	sabara	n.	sandal
dugalen	n.	mirror	sungurun	n.	young girl, maiden
flèli (flè + li)		lit. looking, by extension, to look for signs, omens, to do divination	yaala	v.	walk around, stroll, amble
janko	conj.	so that, in order that			
jen	v.	agree			
kamalen	n.	young man			
kokura	adv.	again			
kunu	v.	awaken, by extension, resurrect			
nyènama	adj.	alive			
nyènamaya	v.	be alive, come to life, come back to life			

UNIT XX

Grammatical Review

The Bambara Verb Phrase

The Auxiliaries

The Bambara Noun Phrase

- Demonstratives
- The Plural Marker
- The Emphatic Marker
- Numerals
- Quantifiers
- Possessives
- Adjectival Modifiers

GRAMMATICAL REVIEW

1. The Bambara Verbal System

The Bambara verbal system is relatively simple and straightforward. Basically, there is one major pattern:

Subject Auxiliary (Object) Verb

That is, there is a subject noun phrase (a noun plus its modifiers) followed by an auxiliary, which, in turn, is optionally followed by an object noun phrase. This is in turn followed by the verb. The auxiliaries that fit into this pattern are the following:

A. Non-completive

		Intransitive	Transitive
bè	Affirmative	a bè na	a b'a kè
tè	Negative	a tè na	a t'a kè

The non-completive, sometimes referred to as the present, can be used to represent an on-going action, a habitual action or a future action. All of the following translations are appropriate.

A bè na.	He is coming. (on-going)
	He comes. (habitual)
	He will come. (future)

The non-completive is not used in conditionals where the English present tense is used, e.g.

If (when) he comes, I will leave.

In Bambara, the tense of the if-clause must be completive.

N'a nana, n' bè taa.

The non-completive is often used where English would use the modal can, e.g.

A bè ci.	It can break.
A bè boli.	He can run.

B. The Completive

		Transitive	Intransitive
ye	Affirmative	a ye nin kè	
ma	Negative	a ma nin kè	a ma na

The only exception to the placement of the auxiliary before the verb is in the affirmative intransitive form of the completive, in which case, the suffix -ra, or its variants -na, -la, will be attached to the verb, e.g.

a taa-ra
a na-na (after nasal consonants and verbs)
a boli-la (after the liquids r and l.
a kari-la.

In some dialects, auxiliaries occupying the normal position are used to express the completive, e.g.

A bara na	Wasulu dialect	Maninka
he aux come		
"He came."		

The completive, sometimes called the past, refers to an action that either has been completed in the past, or will have been completed in the future prior to some subsequent action. It can be translated, depending, of course, on the context, as the simple past, the past perfect, the present (in conditional), or (with tun) the pluperfect, e.g.

A nana	He came.
	He has come.
N'a nana.	If he comes.
A tun nana.	He had come.

C. The Future

		transitive	intransitive
bèna	affirmative	a bèna nin kè	a bèna na
tèna	negative	a tèna nin kè	a tèna na

The future aspect translates exactly as its English counterpart with the modal will.

A bèna nin kè.	He will do this.

Dialects using this form also allow the dropping of bè, thus producing:

A na nin kè.	He will do this.
A na taa.	He will go.

The future aspect is often replaced by the simple non-completive, which also can be used to refer to the future, e.g.

	A na taa sini.	
or	A bè taa sini.	He will go tomorrow.

It is fairly clear that the na used in the future auxiliary is derived historically from the verb na "come". It is however clear that the future na no longer functions as a verb. There is, for example, a difference in pronunciation between the following sets:

na future	A bèna dumuni kè.	He will eat.
na verbal	A bè na dumuni kè.	He comes to eat.
na future	A bèna baro kè.	He will chat.
na verbal	A bè na baro kè.	He comes to chat.

In the verbal use of na, the vowel is usually pronounced longer and when preceding a low tone word, it will usually rise in pitch. The auxiliary use of na is shorter and it does not rise in pitch before low tones.

As with many languages of the world, the future tense is somewhat unstable. It does not follow the regular auxiliary paradigm and shows considerable dialect variation, e.g.

A di taa.	He will go.	(Wasulu dialect)
A si taa.	He will go.	(Gambian Mandinka)

D. The Subordinate and Infinitival Auxiliaries

The infinitival auxiliary in Bambara and all other B-M-D dialects is low tone ka.

ka taa	to go
A b'a fɛ̀ ka taa	He wants to go

There is no negative infinitival auxiliary. Remember that an infinitive in Bambara is a verb phrase predicate without an expressed subject. When the subject is present, we have a subordinate clause, called by some scholars, the subjunctive. This is characterized by the high tone affirmative auxiliary ka, and its negative counterpart kana.

a ka taa	that he go that he should go for him to go
a kana taa	that he not go that he should not go for him not to go

The subordinate auxiliary is used for polite imperatives or hortatives. The negative kana is the only form used for negative imperatives, e.g.

A ka na	He should come	I kana bɔ̀.	Don't go out.
I ka na	You should come	I kan'a kɛ̀.	Don't do it.

E. The Hypothetical Future

In the Bambara dialects extending from Bamako to the north of Segou, one finds a hypothetical future auxiliary, mana. This auxiliary is only found in the affirmative form, and it only occurs in subordinate clauses, e.g.

A mana na, Fanta bɛ̀ taa.	Were he to come, Fanta will go.

In other dialects, this form is replaced by a hypothetical ni clause, e.g.

N'a nana, Fanta bɛ̀ taa.	If he comes, Fanta will go.

2. The Bambara Noun Phrase

We use the term noun phrase to refer to the noun and all its possible modifiers.

A. Demonstratives

Demonstratives can be preceding or following the noun. O is used mainly for previous reference. Nin covers most of the special uses of "this, that".

o daba	that hoe
daba o	that hoe
nin daba	this hoe
daba nin	this hoe
nin daba nin	this hoe here

In most dialects, when the demonstrative nin follows the noun, it can be shortened to a nasalized vowel in, e.g.

muso in	this woman

B. The Definite Article

The definite article occupies the same position as the following demonstrative. In Bambara, the definite article is the effect of a low tone, as described in the first lesson. We represent the definite article by the underline following the noun, e.g.

so_	the house

In the western dialects, e.g. Mandinka, the definite article is expressed as the low tone o, which often replaces the word-final vowel, e.g.

keo	the man
falo (<falito)	the donkey

C. The Plural Marker

The plural marker is the last element that can occur in the noun phrase. It is represented in the official Malian orthography by w, although it is pronounced /u/. In most southern Maninka dialects, the plural marker is pronounced /i/ rather than /u/. In some western dialects, the plural marker is /lu/.

Bambara:	musow
Southern Maninka:	musoi
Gambian Mandinka:	musolu

In Bambara, when the definite article precedes the plural marker, the low tone of the article moves over into the plural. When the article is not present, the plural marker acts like a suffix, taking the tone of the preceding noun. In Bambara, we find the plural marker -lu retained in the form olu, 'those'.

The plural marker is written w to avoid confusion with words ending in n representing a nasalized vowel. For example, in the word kan, "voice", the final n is not pronounced, other than representing the nasalization of the preceding vowel. When pluralized, the n is still not pronounced, resulting in a diphthong (a sequence of two vowels), e.g.

kanw	kan + w is pronounced	[kãu]	where the tilde /˜/ over the vowel represents nasalization.

If we were to write the plural as /u/, we would not know whether to pronounce the /n/ or not. For example, we would not be able to differentiate the following:

kanu	"love, adore"	kanw	"voices"

The /n/ in kanu is pronounced, whereas in kanw it is not.

It may in fact be that linguistically the plural marker acts like a separate word, rather than a suffix, but orthographic conventions have been established to treat it as a suffix, and therefore it is necessary to differentiate it from /u/ in some manner.

For those dialects where the plural marker is pronounced [i] rather than [u], the convention has been extended by Cissé (1976) to represent the plural marker as the suffix /-y/. Soumaoro et al. (1975) have chosen to use the representation of a hyphen plus the letter i, e.g.

musoy	(Cisse, 1976)
muso-i	(Soumaoro, et al)

D. The Emphatic Marker

In Bambara, de marks emphasis, in much the same way as stress is used in English. New information in a sentence is frequently marked by de, e.g.

A.	I ye mun ye?	What did you SEE?
B.	N ye sa de ye.	I saw a SNAKE

Most dialects of B-M-D have the form le rather than de. Some dialects preserve the oldest form of this marker te.

Emphatic pronouns in Bambara seem to contain evidence of the incorporation of the emphatic marker. Notice however that these forms can also occur with the regular emphatic marker, e.g.

Ale (de) y'a kè.	HE's the one who did it.
Ninnelu (de) ka girin kojugu.	It's THESE ones that are too heavy.
Annelu ma boli.	WE didn't run.

Note that negative sentences do not introduce new information, but rather contradiction.

3. Numerals

Numerals can function in two syntactic positions in the noun phrase: in head noun position or in the numeral position. When occurring in the numeral position, there is no definite article in the noun phrase and there is no plural marker, e.g.

Cè naani taara. [_ - - - -]
man four go-past
"Four men went."

In these constructions, the head noun is always semantically indefinite.

This noun phrase can be modified to a definite one by moving the numeral naani to head noun position, and moving the noun cè to possessive modifier position, e.g.

Cè_ naani_ taara. [⌐ - - _ _]
man the four the go-past
"The four men went." or "The four of the men went."

This can also occur with cè in its plural form, e.g.

Cèw naani_taara.
"The four of the men left."

When used alone as head nouns, numerals are always indefinite, e.g.

Naani taara. [- - - -]
"Four left.

To minimally express the definite, a pronoun possessor can be used, e.g.

U naani_taara. [_ - - - -]
they four go-past
"The four of them went."

4. Quantifiers

The term 'quantifier' refers to the set of items bèe "all", si "none", dò "some", wèrè "other", and min "which". Different from English quantifiers, Bambara quantifiers only function as head nouns. There is no syntactic position other than that for quantifiers.

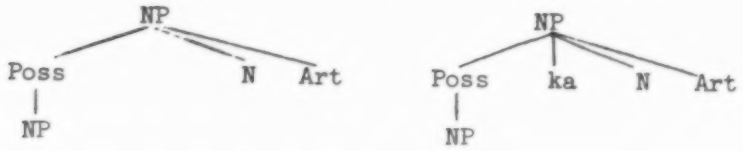
Nouns in English modified by quantifiers would be expressed by the possessive constructions in Bambara, as in:

u bèe — all of them
muso_dò — a certain of the women (some woman)

5. Possessives

There are two possessive constructions in B-M-D which have been referred to in the literature as alienable and inalienable. This terminology refers to the fact that one of these constructions is used to express most kinship and body part relations.

The two constructions are characterized by the presence or absence of the possessive marker ka (Bambara), la (Maninka, Dyula), ta (Mandinka) which separates the possessor noun phrase from the possessed head noun. These two constructions might be represented as follows:



The construction with the possessive karker ka is the one referred to as alienable.

alienable	n ka so_	my house
	a ka baara_	his work
	a ka jiri_tigeli_	his cutting the tree
inalienable	n ba	my mother
	n bolo	my arm
	jara_fagali	the killing of the lion
	tabali_sen	the leg of the table

Besides body parts, partitives and kinship terms, inalienable possessives are those used to express the object of a nominalized verb, whereas alienable constructions are used to express the agents of nominalized verbs, e.g.

jara_ka fagali_	the lion's killing i.e. done by the lion
jara_fagali_	the killing of the lion i.e. done to the lion

6. Adjectival Modifiers

The term adjectival modifier is used to characterize the form of adjectives when they are used to modify nouns. There are two positions in which adjectives can modify nouns, and the form of the adjective is sensitive to the position in which it occurs. In the adjunctive position, the adjective follows and is compounded to the noun. In this position, the form of the adjective may be its short form. For example, the adjective fin, 'black' has two adjectival modifier forms: fin and finman. As an adjunctive adjectival modifier, either the short or the long forms may be used, e.g.

black cow	misi fin	[_ _ -]
black cow	misi finman	[_ _ - -]

The long form of the adjective is the same form used when the adjective is nominalized as follows:

F<u>i</u>nman_b<u>è</u> yen.	The black one is there.

The other position for adjectival modifiers has been referred to as 'appositional'. Adjectives functioning in this position always have their long form.

c<u>è</u> j<u>a</u>nmanjan	the man, the tall one
so_b<u>i</u>lenman	the horse, the red one

As the above translations indicate, it may well be that the so-called appositional forms of the adjectives are in reality nouns. For our purposes, resolution of this problem is not necessary.

What is important, however, is to understand that certain types of modifiers only occur in either one or the other positions.

	Adjunctive	Apposition
Short form Adjective	yes	no
Long form Adjective	yes	yes
Verb + len (past participle)	yes	yes V + len
Verb + tɔ̀ (present participle)	no	yes
N + tɔ̀ (e.g. konkotɔ̀)	no	yes
N + ma lan + di/go	yes	yes

GLOSSARY

This glossary is based on vocabulary used in An ka bamanankan kalan: Introductory Bambara. It is not intended to represent an extensive, basic or in any way complete inventory of Bambara words. The definitions given serve likewise more as reminders to the expressions used in the lessons than as definitions covering the meaning of these terms.

The alphabetical order follows standard English usage with the following exceptions:

1. Vowels without grave accents within a series will precede those with accents; e.g.

   e comes before è

2. High tones within a series will precede low tones; e.g.

   e comes before e̲

3. 1 and 2 combined produce the following order:

   e, e̲, è, è̲

4. Prenasalized consonants are alphabetized directly with the letter n; e.g.

   na precedes nb which precedes nd which precedes ne

5. ny and ŋ are considered separate nasal consonants and are alphabetized in the order given.

GLOSSARY

A

a	n.	he, she, it
Abubakar	n.	male first name
Abudu	n.	male first name
Adama	n.	male first name
alamisa (don)	n.	Thursday
Ali	n.	male first name
Alima	n.	female first name
alimèti ('Fr.)	n.	match
Amadu	n.	male first name
Amat (mahamat)	n.	male first name
ambasadi ('Fr.)	n.	embassy
Ami (Aminata)	n.	female first name
Amidu	n.	male first name
an	n.	we
anglopu ('Fr.)	n.	envelope
araba (don)	n.	Wednesday
artizana ('Fr.)	n.	"artisanat": artisans' center
Asan	n.	male first name
Asitan (Asetu)	n.	female first name
atayi	n.	tea
aw	n.	you (plural)
Awa (hawa)	n.	female first name
awirili-kalo	n.	April-month, usually does not occur without kalo.

B

ba	n.	mother/no definite article/
Ba (Bâ)	n.	family name
ba	n.	goat
baara	n.	work
baara	v.	work
baaranyini (baara-nyini)	n.	main-oeuvre; laborer (work-look for)
baasi	n.	evil, bad trouble
Baba	n.	male first name
baba	n.	affectionate term for father, also nickname given to someone bearing his grandfather's last name.
Bagayògò (Bagayoko)	n.	family name
bagi	n.	cloth
bagi_tigè	v.	buy cloth
u ye bagi_caman tigè		They bought a lot of cloth.
Bakari	n.	male first name
balima	n.	kin of same generation
balimakè	n.	brother
balimamuso	n.	sister
balo	v.	live, exist
Ala kà Bari balo.		May God grant Bari (a long) life.
balolen	adj.	be living

Balo (Ballo) n.	family name
bamanankan (baman-kan) n.	Bambara language (Bambara-sound)
ban v.	finish
a banna?	Is it finished?
a tun ye baara_ban.	She had finished the work.
bana v.	get sick
a banana.	He got sick.
bananku n.	manioc
banbugu (ban-bugu) n.	south (palm-town)
banki ('Fr.) n.	bank
bara n.	navel
Bari (Barry) n.	family name
baro n.	conversation, casual talk, chatting
Baru (Umaru) n.	male first name
basi n.	couscous
basisira (basi-sira) n.	leftover couscous from night before
bawo conj.	because
belebele adj. mod.	big, large, fat, great
bɛ̀nkɛ̀ n.	maternal uncle (mother's brother)
bi n. and adv.	today
bila v.	leave ..., put down ..., let go of
n' tɛ̀ se k'i bila sira.	I can't accompany you (put you on the road).
a bila!	Leave it! (Put it down!)
bila ... la v.	to put off, be put off; to be left to ...;
n ka taali_bilala juma nata_la.	to be postponed or abandoned until ...
	My trip is put off to next Friday.
dabila (da-bila) v.	quit ...; cease...
bilen adj.	red, bright
bilenman; bilen adj. mod.	red, bright
bilen v.	to get red, redden
bilen v.	to get red, redden
a da bilenna.	His mouth got red.
woro ye n'da bilen.	The kola made my mouth red.
binyɛ̀ n.	liver
biro ('Fr.) n.	office
biye ('Fr.) n.	bill, note
biyɛ̀ n.	vagina
bo n.	excrement
boda (bo-da) n.	anus (excrement-mouth)
bolí v.	run, ride, drive, flee
a bɛ̀ bolí.	He runs (away).
a bɛ̀ so_bolí.	He rides horses.
a bolila.	She ran.
bolo n.	arm
bolonkɔ̀ni (bolo-nkɔ̀ní) n.	finger
bon n.	bedroom, hut, room
bonbon n.	chin
bonbonsi (bonbon-si) n.	beard (chin-hair)
bon adj.	big, large, great, fat
belebele adj. mod.	
bonya v.	
bonya (bon-ya) v.	get big, increase, show respect for
a ka denbaya_bonyana.	Her family increased (grew).
a bɛ̀ mɔ̀gɔ̀ bɛ̀e bonya.	He respects everyone.
an y'an ka so_labonya.	We enlarged our house.
fabonya (fa-bonya) n.	gift to a parent or relative at wedding time

bɔ̀ v.	leave, go out, come from, come out, go out
bɔ̀ ... la v.	take out or off of, remove from, act out of ...
foyi tè bɔ̀ a la.	Nothing will be taken off of it.
n' bè wari dɔ̀ bɔ̀.	I'll take out some money.
a bè kèmè dɔ̀rɔ̀n de bɔ̀ a sɔ̀ngɔ̀ la.	He will reduce the price by 500 francs.
a bè dɔ̀ bɔ̀ a la.	He will lower it some.
n' ye bɔ̀rè tan bɔ̀ fɔro la.	I got ten sacks out of the field.
hakilili bɔ̀ ... kɔ̀ v.	forget
boso n.	race of fishermen, Bozo
bɔ̀nbɔ̀n (<Fr.) n.	candy
bɔ̀rɔ̀/borè n.	sack, bag
bu n.	boneless flesh
Buba n.	male first name
Burama n.	male first name
buyaki n.	guava

C

ca adj.	many, numerous
caman adj. mod.	
caya v.	
caman adj. mod.	many, numerous
camancè n.	middle
caya n.	abundance (muchness)
caya (ca-ya) v.	to grow in number, increase, grow plentiful
mobili cayara Bamakɔ̀.	Cars have increased in Bamako.
a ye ji lacaya daga kɔ̀nɔ̀.	She increased the water in the jar.
cè p.	between
mobili bè jirisun ni kɔ̀gɔ̀ cè.	The car is between the tree and the wall.
camancè n.	middle
cè n.	man, husband/no definite article when meaning husband/ bachelor
cè ganan n.	beauty
cènyè n.	
cènyi adj. mod.	pretty, beautiful
X cè ka nyi adj.	
cènyi adj. mod.	
cènyè n.	
X cè ka nyi adj.	
ci n.	message, commission, farmwork
cikèla (ci-ke-la) n.	farmer (farmwork-do-er)
cogo n.	manner, way, style
a bè cogo di?	What is she like?
cogo di?	How? In what manner?

D

da n.	mouth
dakala (da-kala) n.	jaw (mouth-handle)
dawolo (da-wolo) n.	lips (mouth-skin)
dafuruku (da-furuku) n.	cheek
dabila (da-bila) v.	quit ...; cease
da-lajè v.	gather (together), assemble
da-tugu v.	shut, close, imprison
dakènye v.	level
da n.	price

da n. door
da v. create, weave
da v. lie down, go to bed, lay down
a b'i da. He lies down.
a bè fini da dugu ma. She lay the cloth out on the ground.
daba n. hoe
dabakisè (daba-kisè) n. hoe blade (hoe-core)
daba n. large door
dabila (da-bila) v. quit...; cease... (from...bila - put down)
n' ye baara dabila. I quit work.
dafuruku (da-furuku) n. cheek
daji (da-ji) n. saliva (mouth-water)
dakala (da-kala) n. jaw (mouth-handle)
dakènyè v. level
da-lajè v. gather (together), assemble
(nyògòn) da-lajè
mògò caman ye nyògòn dalajè kènèma. Lots of people assembled outside.
dàlilu n. secret force
dan n. limit, boundary
dan tèmè v. pass the limits, exaggerate
dan-matèmèn v. exceed the limit
Danba (Damba) n. family name
dan-matèmèn v. to exceed the limit
a bè baro kè fo k'a dan-matèmèn. He chats too much.
Dante (Dantè) n. family name
daraka n. breakfast, morning meal
da-tugu v. shut, close, inprison
dawolo (da-wolo) n. lips (mouth-skin)
den n. child
denkè (den-kè) n. son (child-male)
denmuso (den-muso) n. daughter (child-female)
denbaya (den-ba+ya) n. family (child-motherness)
denmusokòròba (den-muso-koro-ba) n. eldest daughter
denbaya (den-ba+ya) n. family, (child-motherness)
(is possessed alienably)
a ka denbaya his family
desanburu-kalo n. December-month (not usually used without -kalo)

dege v. teach X; learn X
n' bè bamanankan dege. I'm learning Bambara.
deli v. to have the experience of
n delila k'a kè. I have done that
a bè deli k'a kè. He has the habit of doing that.
dèrè emphasis partical
n' bè na dèrè. I really am coming.
dèbèn n. mat
dègè n. a drink, often made with a base of flour and milk

dèsè n. calf
di adj. good, agreeable, tasty, pleasurable, easy
duman adj. mod.
diya v.
di int. adv. how?
di v. shave
a y'a bonbonsi di. He shaved (his beard).

dila v. — make, create, prepare, repair
disi n. — chest
diya (di+ya) n. — goodness, pleasantness
  duman adj. mod.
  diya v. — please, make good, happy
  diyabɔ̀ (diya-bɔ̀) v. — enjoy (pleasure-out)
diya (di-ya) v. — please
  a diyara ne ye. — It pleased me.
diya v. — make good, happy
  a y'a den la diya. — He made his child happy.
diyabɔ̀ (diya-bɔ̀) v. — enjoy (pleasure-out)
  i na seli diya-bɔ̀. — You will enjoy the festival.
dolen n. — hook
don n. — day
  don dɔ̀w — some days
  don ka sigi v. — predict (set the day)
  don o don (dongodon) — every day
  don wèrɛ̀ — another day, some other day
don v. — wear
  a ye dulɔ̀kiba don. — He wore a boubou.
  dulɔ̀kiba bɛ̀ don seli-don. — The boubou is worn on festival day.
don v. — enter, come/go in, insert
  donda (don-da) n. — entry, entrance
donda (don-da) n. — entry, entrance (enter-door)
donso n. — hunter
  donsoya n. — hunting (hunter-ness); art of the hunter
dorobara n. — testicles
dɔ̀gɔ̀ n. — market, weekly fair, weekly market
  dɔ̀gɔ̀kun (dogo-kun) n. — week
dɔ̀gɔ̀ n. — younger sibling, younger member of same generation

  dɔ̀gɔ̀kɛ̀ (dɔ̀gɔ̀-kɛ̀) n. — younger brother
  dɔ̀gɔ̀muso (dɔ̀gɔ̀-muso) n. — younger sister
dɔ̀gɔ̀kun (dɔ̀gɔ̀-kun) n. — week
  dɔ̀gɔ̀kun nata — next week
  dɔ̀gɔ̀kun tɛ̀mɛ̀nnen — last week
dɔ̀gɔn adj. — little, small, young
  dɔ̀gɔ̀man; fitini; ni adj. mod.
  dɔ̀gɔ̀ya v.
dɔ̀gɔ̀ya v. — get small, reduce in size, quantity, belittle, insult

  a ka wari dɔ̀gɔ̀yara. — His money became less.
  Fanta ye Umu dɔ̀gɔ̀ya. — Fanta insulted Umu.
dɔ̀lɔ̀ n. — beer, alcoholic beverage
  dɔ̀lɔ̀so (dɔ̀lɔ̀-so) n. — bar (beer-house)
dɔn v. — know
  a bɛ donsoya dɔn. — He knows hunting.
dɔ̀n n. — dancing
  dɔn kɛ̀ v. — dance
dɔ̀nkili/dɔ̀ngili n. — song
  dɔ̀nkili da v. — sing (song-create)
dɔ̀oni quan. — a little, slightly
dɔ̀rɔ̀mɛ̀ (kelen) n. — five francs
dɔ̀rɔ̀n adv. — only

du	n.	concession, compound, home
dukènè (du-kènè)	n.	court, courtyard compound-clearing
dutigi	n.	head of family
dugu	n.	town, city
duguba (dugu-ba)	n.	big city
dugutigi (dugu-tigi)	n.	village chief (village-chief)
duman	adj. mod.	good, agreeable, tasty, pleasurable, easy
di	adj.	
diya	v.	
dumunifènw (dumuni-fèn-w)	n.	foods (eating-things)
dun	v.	eat
n'tè to dun.		I don't eat to.
dun	adj.	deep
Dunbuya (Doumbia)	n.	family name
dusukun (dusu-kun)	n.	heart (heart-head)
dute (‹Fr.)	n.	tea
dutigi	n.	head of family
duuru	num.	five
duurunan		fifth

E

egilizi (‹Fr.)	n.	church

F

fa	v.	fill, get full, be full
n' b'a fa ji la.		I'll fill it with water
a tè fa.		It doesn't fill. (or) It isn't fillable.
n' fara tewu!		I'm completely full.
fa	n.	father/no definite article/
fabonya (fa-bonya)	n.	
fa kɔ̀rɔ̀ba	n.	father's older brother
faa	n.	pot
faaba	n.	big pot
faamu/faamuya	v.	understand
n'y'a faamu.		I understand it.
n'y'a faamuya.		I understand it.
fabonya (fa-bonya)	n.	gift to a parent or relative at wedding time
faga	v.	kill ...; slaughter...
bèe ye saga faga.		Everyone slaughtered a sheep.
fajiri	n.	prayer at dawn, dawn, daybreak
falen	v.	change (as with money), exchange
i bè se ka nin falen?		Can you change this?
fali	n.	donkey
falitigi (fali-tigi)	n.	owner of donkeys; donkey seller; donkey rider (donkey-man)
fama	v.	to be absent a long time
fama	v.	a long absence
fan	n.	side, direction
fan bèe		all sides, all over
Fanè (Fané)	n.	family name
fanga	n.	strength, power
Fanta (Fatumata)	n.	female first name

fara v.

o kɔ̀, i bɛ̀ fara i numan fɛ̀.
fara (--- kan) v.
dɔ̀ far'a kan?
dɔ̀rɔ̀mɛ̀ fila bɛ̀ far'a kan.
fari n.
farigan (fari-gan) n.
farikolo (fari-kolo) n.
farin adj.
farinman; farin adj. mod.
fasa n.
Fayi (Faye) n.
fɛ̀ p.
a bɛ̀ kofɛ̀.
a bɛ̀ so kɔ̀fɛ̀.

a bɛ̀ nyɛ̀fɛ̀.
u bɛ̀ Musa nyɛ̀fɛ̀.
awiyɔn bɛ̀ sanfɛ̀.
kɔ̀nɔ̀ni bɛ̀ so sanfɛ̀.

Ali bɛ̀ kɛrɛ̀fɛ̀.
Fanta bɛ̀ Musa kɛ̀refɛ̀.
mobili bɛ̀ Kante fɛ̀.
Ali bɛ̀ wari fɛ̀.
Ali taara Fanta fɛ̀.
feere ... (ma)
a b'a feere kɛ̀!
n' b'a feere aw ma.
tamati bɛ̀ feere yan.
feere n.
musow bɛ̀ feere kɛ̀.
fɛ̀n n.
fɛ̀n wɛ̀rɛ̀
fewuruye-kalo n.
fila num.
filanan
fili v.
a tɛ̀ fili tuguni.
fin adj.
finman adj. mod.
fin v.
fin v.
san finna.
muso ye fini fin.
finfin n.
finikisɛ̀ (fini-kisɛ̀) n.
fini n.
finikɔ̀nɔ̀ (fini-kɔ̀nɔ̀) n.
finyɛ̀ adj.
finyɛ̀man adj. mod.
finyɛ̀ya v.

turn off, to branch off, rip off, tear, divide
After that, you turn to the left.
add (on to ---)
Add some on to it?
Ten francs will be added on to it.
body
fever (body-heat)
the body (body-bone)
ardent, strong, audacious, fierce

nerve
family name

He is in back. (He is out back).
He is in back of the house (behind the house).
She is in front (out front).
They are in front of Moussa.
The plane is in the sky (up high).
The bird is above the house (on top of the house).
Ali is nearby (out at the side).
Fanta is next to Musa (beside Musa).
Kante has a car (a car is with Kante).
Ali wants/likes money.
Ali went to Fanta's.
sell (...to)
Of course he'll sell it.
I'll sell it to you.
Tomatoes are sold here.
selling
Women are selling.
thing
another thing, something else
February (not usually used without kalo)
two
second
made a mistake, be mistaken, err
He won't be mistaken again.
black, dark, obscure

get black, dark; dye (indigo)
The sky darkened.
The woman dyed the cloth.
charcoal
fonio (fonio grain)
cloth
strip of cloth
light

finyèya (finyè-ya) v. to get light (weight)
  a doni_finyèyara. His load lightened.
  i ka n'doni finyèya! You should lighten my load!
fisa adj. better
fisaya (fisa) v. be better, do better, prefer, improve
  e fisayara ne ye. You did better than I.
  a b'a muso fòlò fisaya n'a muso filanan_ye. He prefers his first wife over his second.

fitini adj. mod. little, small, young
fitiri n. prayer at dusk, dusk, sunset
fiye n. bile
fo conj. until, to, up to, except
fò v. say, speak, tell
fò ... kò v. miss ... (someone)
  n'fòra i kò kunun. I missed you yesterday.
fogonfogon n. lung
folò (fòlò) first, at first, long ago, formerly
fòlò v. start out, begin by/with
  a bè fòlò ka dumuni_kè He begins with eating.
fonènè n. cold season
fòrò n. penis
foyi (in negative sentence) n. nothing
fula n. Fula, Fulani people
fulakan (fula-kan) n. Fula language
funteni n. heat
furu n. marriage
furu v. marry (a woman)
  furu n. marriage
furufuru n. breakfast cake, pancake
furunafolo (furu-nafalo) n. dowry

G

ga n. stand built in shade for men to sit on
ga n. kitchen, hearth
  gabugu (ga-bugu) n. kitchen (hearth-hut)
gaari n. string, thread
galaka n. side
galama n. ladle, large spoon
gan n. okra
gan (var. gwan/gòni) adj. hot
  gan adj. mod.
  gan v.
gan ... la v. to heat, to be difficult for, to be hard for
  a taali_bè gan ne na. Her leaving will be hard for me.
garabali n. sheep selling place
garanke n. cobbler, leather worker
gèlèn adj. hard, difficult, expensive
  gèlènman: gèlèn adj. mod.
  gèlèya v.
  a ka gèlèn. It's hard, expensive, difficult
  a da_ka gèlèn. Its price is expensive.
  a man gèlèn. It is not hard, expensive, difficult.

gèlèya (gèlèn-ya) v. — become hard, expensive, difficult
  a sòngò gèlèyara. — The price became expensive.
  jula ye bagi sòngò gèlèya. — The Dyula raised the price of cloth.
gènènkala (gènèn-kala) n. — shin
gèrè v. — to approach, get close to
gese n. — cotton thread
  gese_da v. — weave (thread, create, put down)
  a tè se ka gese_da. — He can't weave.
  gesedala (gese-da-la) n. — weaver (thread-create-er)
girin adj. — heavy
  girinman; girin adj. mod.
  girinya v.
girinya (girin-ya) v. — get heavy, become heavy
  a muso_girinyara. — His wife got heavy.
  dumuni ye ne (la)girinya. — Eating made me heavy.
go adj. — bad tasting, stupid, ugly, worthless
  goman, go adj. mod. — bad (of food)
  goya v.
goman; go adj. mod. — bad (of food)
goni adj. — hot
  goniman; gonin adj. mod.
  goniya v.
goniya (gonin) v. — get hot
  ji_goniyara. — The water got hot.
  muso_bè ji goniya don o don. — The woman heats water every day.
gudòròn ('Fr.) n. — paved road

H

hàkè n. — sin, guilt
  hakè to! — Excuse me!
  hakè-to n. — forgiveness, mercy
  hakè-to b'a la. — We ask your mercy.
hakili n. — mind, spirit, thought
  hakili bò ... kò — forget
hèrè n. — good luck, happiness, peace

I

i — you (sing.)
Isa n. — male first name
Isiaka n. — male first name

J

jaabi (laminè) v. — answer
  a ma ne jaabi fòlò. — He hasn't answered me yet.
  jabi n. — answer
jaba n. — onion
Jabate (Diabaté) n. — family name
jabibi n. — pineapple
jago n. — marketing, trading, commerce
  u bè jago_kè duguba_kònò. — They market in big towns.
  jago v. — market, trade (in)
    u bè ba jago. — They market goats.

Jakite (Diakité) n.	family name
Jalo (Diallo)	family name
jamanjan (var. jan) adj. mod.	long, tall, far, high
jan adj.	
janya v.	
jamu n.	last or family name
Jamusa n.	male first name
jan adj.	tall, long, far, high
jamanjan/jan adj. mod.	
janya v.	
janya v.	lengthen, get tall, get long
y'an kasira lajanya	You lengthened our way.
Musa janyana.	Moussa grew tall.
jan adj.	
jan, jamanyan adj. mod.	
Jara (Diarra) n.	family name
Jawara (Diawara) n.	family name
jè adj.	white, clear, light, clean
jèman; jè adj. mod.	
jè, jèya v.	
jègè n.	fish
jele n.	axe
jelekise (jele-kisè) n.	axe blade (axe-core)
jeli n.	bard, griot
jelikè n.	male bard
jelimuso n.	female bard
jèman adj. mod.	white, clear, light
jè adj.	
jè, jèya	
Jènèba n.	female first name
Jenfa n.	male first name
jèya v.	get white, whiten, clean, purify, clarify
so konona jera sisan.	The house is clean now.
a y'i jeya n' ye.	He was honest with me.
a y'a ka mobili ko k'a jèya.	He cleaned his car.
jè adj.	
jè/jèman adj. mod.	
jè/jèya v.	
ji n.	water
Jibirilu n.	male first name
jira ... la v.	show (something) to (someone)
n'b'a fè ka n ka so jir'i la.	I want to show you my house.
n'bè sira jir'i la.	I'll show you the road.
jiri n.	tree
jiriden (jiri-den)	fruit (tree-offspring)
jò v.	stop, stand up, erect, build (as house),
	hold an event
mobili tè jò yan.	The car doesn't stop here.
a t'i jò fo fitiri.	He doesn't stop until dusk.
a bè so jò.	He builds houses.
dògò bè jò alamisa o alamisa.	The fair (market) is held every Thursday.
joli n.	blood
jolisira (joli-sira) n.	vein (blood-path)

joli n.	How much?
joli joli	How much each (a piece)?
jònmaya n.	offense
joona adv.	early, quickly
jugu adj.	mean, nasty, vicious
jugu/juguman adj. mod.	
juguya v.	
juguya v.	get mean, get worse
wulu juguyara.	The dog got mean.
i kana wulu lajuguya!	Don't make the dog worse! (i.e. provoke, tease)
ju n.	base, bottom, source
jukunan n.	bottom, buttocks
jula n.	merchant, trader
juma (don) n.	Friday
jumèn int.	which?
mobili jumen bè santiri la?	Which car is at the center?

K

kaari n.	spit
kaari tu v.	to spit
ka kòrò adv.	in the past, of old
kaba n.	corn
kabini conj.	from, since
kabini sisan	from now on, hereafter
kafe n.	coffee
Kaja (Kajatu) n.	female first name
kala v.	sew
kalali n.	sewing
kalali-yòrò n.	tailor's, sewing place
kala n.	handle
jelekala	axehandle
murukala	knifehandle
kalan v.	study, learn, read
kalan n.	study; learning; reading
kalanden (kalan-den) n.	student (study-child)
kalanso (kalan-so) n.	classroom (study-house)
kalandiriye n.	calendar
kalaya (kalan) v.	to get hot
ji kalayara.	The water got hot.
a bè ka ji kalaya.	He is heating water.
kalan adj.	hot (restricted to liquids)
kalan/kalanman adj. mod.	
kali v.	swear
kalifa (...la) v.	care for, consign (to...)
a bè misiw kalifa ne na	He put the cows in my care.
Kalilu n.	male first name
kalo n.	month
kalo nata, kalo kura n.	next month
kalo in na n.	this month
kalo o kalo n.	every month
kalo tèmènnen n.	last month

kaman n.	area of shoulder, shoulder, wing
kamankòròla (kaman-kòròla) n.	armpit (shoulder-underneath)
kamankun (kaman-kun) n.	shoulder (shoulder-head)
Kamara (Camara) n.	family name
Kamisògò (Kamissoko) n.	family name
kan n.	neck, throat, upper extremities
kan n.	voice, language, sound
kan-to v.	retort, answer back
kan adj.	same, equal
kanyaman adj. mod.	
kanya v.	
kan adj.	obliged to, to have to
n' ka kan ka taa so.	I must go home.
n man kan ka to yan.	I must not stay here.
kan p.	on
lakèrè bè tabali kan.	There is chalk on the table
a dògòmuso bè dèbèn kan.	Her little sister is on the mat.
Kante (Kantè) n.	family name
kan-to v.	retort, answer back
a y'i kan-to ko Fanta tè na.	He answered you back that Fanta isn't coming.
Kanute (Kanoute) n.	family name
kanyaga n.	south
kanyaman adj. mod.	same, equal
kan adj. mod.	
karamògò (karan-mògò) n.	teacher(study-person)
kare n.	block
kari n.	last price, final price
karikari n.	very last price
kari (don), dimasi(don) n.	Sunday
Kariba n.	male first name
kaso, kasobon (kaso-bon) n.	prison (jail-house)
kè v.	to do, make, spend, happen, occur, transpire
kilomètri kelen kè	do (to go) 1 kilometer
don fila kè	do (to spend) 2 days
san fila kè	do (to spend) 2 years
kegun adj.	clever
kegunman; kegun adj. mod.	
kèlè n.	fight, battle, struggle, war
kèlè v.	fight, make war
kèlèbolo n.	battalion (war-arm)
kelen num.	one
kènè adj.	well, healthy
kènèman adj. mod.	
kènèya v.	
kènèbòdafè n.	dawn, daybreak
kèrè n.	side
kèsu ('Fr.) n.	cash box
Keyita (Keita) n.	family name
kibaruya or kibaru n.	news
kilibara n.	testicles (egg-gourd)
kini n.	prepared rice
kininama (kini-nama) n.	rice with sauce (rice-saucy)
kinin n.	right, righthand
kininbolo	right hand
kininfè	to the right

kiriyon (‘Fr.) n. — pencil
kisè adj. — brave, courageous
  kisè adj. mod.
ko v. (irregular) — say
  n ko i ka to yan. — I said you should stay.
  i ko mun? — What did you say? Pardon?
  i ko di? — What did you say? Pardon?
ko v. — to wash, bathe
  an b'an ko. — We bathe
  an bè Musa ko. — We wash Musa.
ko v. — fall (of night)
Ko is a verb which occurs only intransitively and for which su "night" is the only possible subject.
  su kolen — night fallen
  su kora — night has fallen
  fo ka su ko (fo su ka ko) — until nightfall
kò n. — back
  kòkolo (kò-kolo) n. — spine (back-bone)
kò p. — after, beyond, in addition to
  a/o kò — after it/that, beyond it/that, addition to it/that

kogo n. — wall
kògò n. — chest
kògò n. — salt
kojugun adv. — too, too much
kòkolo (kò-kolo) n. — spine (back-bone)
kolo n. — bone
  kòkolo n. — backbone
  kunkolo n. — head, skull
kolon adj. — incapable, worthless
  kolon adj. mod.
kòlòsi v. — look after ..., look out for, to watch out (for)

  a bè misiw kòlòsi kosèbè. — He looks after cattle closely.
  a b'i kòlòsi musow la. — He watches out for women.
  a ye kòlòsili kè sira la. — He observed (carefully) along the road.
Konare (Konaré) n. — family name
Konate (Konaté) n. — family name
Kònè (Koné) n. — family name
kòngò n. — hunger
koni — no matter what
  ne koni be taa. — No matter what, I'm going.
kònò p. — in, inside
  a b'a kònò. — It's inside it.
  a muso bè so kònò. — His wife is in the house.
kònò n. — stomach
  kònò ta — (take belly) become pregnant
  kònòma — pregnant
kònò, kònòni n. — bird

kɔnɔntɔn num.	nine
kɔnɔntɔnnan	ninth
kɔnyɔ n.	marriage
kɔori n.	cotton
kɔri	yes-no question marker
kɔri i bɛ taa?	Are you going?
kɔrɔ p.	under, near, underneath
a bɛ tabali kɔrɔ.	It's under the table.
Musa bɛ jukɔrɔ.	Moussa is down below (underneath).
kɔrɔ n.	significance (may be related to "underneath"
kɔrɔ n.	elder of same generation, older brother or sister, cousin
kɔrɔkɛ (kɔrɔ-kɛ) n.	older brother
kɔrɔmuso (kɔrɔ-muso) n.	older sister
kɔrɔ adj.	old, ancient
kɔrɔ adj. mod.	
kɔrɔ v.	
kɔrɔbɔrɔkan n.	sanghai language
kɔrɔn n.	east
Korotumu n.	female first name
kosɛbɛ adv.	very
Koyita (Koita) n.	family name
Kulubali (Coulibaly)	family name
kuma n.	speech, speaking
kuma v.	speak
kumun adj.	sour
kumun adj. mod.	
kun n.	head, upper extremities
kun da v.	do, have one's hair done
kuncɛ (kun-cɛ) n.	skull
kungolo (kun-kolo) n.	head (head-bone)
kunsɛmɛ (kun-sɛmɛ) n.	brain
kunsigi (kun-sigi) n.	hair (head-hair)
kunsigi jɛ n.	gray or white hair
kuntigi (kun-tigi) n.	boss, director (head-chief)
kunan adj.	bitter
kunanman; kunan adj. mod.	
kunasini n.	day before yesterday
kunasini kɔ n.	3 or more days ago
kunba adj.	fat, big, imposing
kunbɛrɛ n.	knee
kungo n.	the bush, the woods
kùntaa	length of time
a fanga kuntaa	length of time of his power
kunun n.	yesterday
kunun v.	wake up, get up in the morning
n'kununna	I woke up.
Ali bɛ n'kunun.	Ali awakens me.
kura adj.	new
kura adj. mod.	
kurun n.	canoe, train (means of transportation)
kurun n.	stool
Kuyate (Kouyate) n.	family name

L

la (na after m, n, etc.)	at, in
a bè lakoli_ la.	He is at school.
a bè kasobon_ na.	He is at the prison.
a bè Mali la.	She is in Mali.
laansara n.	late afternoon
labèn v.	to prepare (oneself)
an k'an labèn	Let's prepare ourselves.
u y'u labèn.	They prepared themselves.
labò v.	find (a place, discover)
ladiya v.	make good, happy
a y'a den la diya.	He made his child happy.
ladon (la plus don) v.	make ... enter, let ... in (from don- to enter)
i ka ne ladon siniman na!	You should get me into the movie!
lafinyè v.	repose, to rest
n'be n'lafinyè.	I rest (myself).
a b'a sègèn lafinyè.	He rests his tiredness.
lajanya v.	lengthen
y'an kasira lajanya.	You lengthened our way.
lakali v.	to tell
lakèrè n.	chalk
lakòli (‹Fr.) n.	school
Lala n.	female first name
lamèn v.	to listen to
n' be i lamèn.	I'm listening to you
(n'tulo b'i la)	
lamini n.	surrounding area, suburbs
lamò v.	to bring up, to raise
jòn_ y'i lamò?	Who brought you up?
lanya v.	improve
a y'a ka so lanya.	He improved his house. (He had his house improved)
lasa v.	keep in memory
lenburu n.	citrus fruits
lenburuba n.	orange (big citrus)
lenburuji (lenburu-ji) n.	lemonade (lemon-water)
lenburukumun (lenburu-kumun) n.	lemon (sour citrus)
lèrè (‹Fr.) n.	hour, time
lètèrè n.	letter
Li (Ly) n.	family name
liburu n.	book

M

ma p.	to, on, at (dative)
n' ye wari_ di a ma.	I gave her the money.
i den_ bè duguma.	Your child is on the ground.
Musa bè kènèma.	Musa is outside.
magan adj.	soft, loose
maganman; magan adj. mod.	
magèn v.	go to (a place), flock to
u bè sugu_magèn.	They will attend the market.

Makalu (Macalou)	n.	family name
mako (ma-ko)	n.	need (essence-thing)
makɔ̀nɔ̀	v.	to wait for ...
n'tun b'i makɔ̀nɔ̀ yen.		I was waiting for you there.
malo	n.	rice
Mama (Maramu)	n.	female first name
Mamadu (Madu, Seyba)	n.	male first name
mangoro	n.	mango
manyɔ̀	n.	corn
mara	v.	to keep
marifa	n.	gun
marifadilala (marifa-dila-la)	n.	gunsmith (gun-repair-er)
Mariko	n.	family name
marisikalo	n.	March
masa	n.	king
masaw	n.	relatives
masiri	v.	make up
mɛ̀kalo	n.	May
mɛ̀n	v.	last a long time, be a long time, stay/pass a long time
a mɛ̀nna		It's been a long time.
a tuma ma mɛ̀n.		It hasn't been a long time; recently
midi (<Fr.)	n.	noon
midi fɛ̀		at noon
min	v.	drink, smoke, eat a liquid food like porridge
n' tɛ̀ sigarati min.		I don't smoke (cigarettes).
minfɛ̀nw (min-fɛ̀n-w)	n.	drinks (drink-thing-s)
minnɔ̀gɔ̀ (min-dɔ̀gɔ̀)	n.	thirst (drink-need)
minan	n.	utensils, house-hold articles, tools
minɛ̀	v.	catch, grab, take, seize
minɛ̀ o ma	v.	to hold against
minnɔ̀gɔ̀ (min-dɔ̀gɔ̀)	n.	thirst (drink-need)
misɛ̀n	adj.	small, thin
misɛ̀nman, misɛ̀n	adj. mod.	
misi	n.	cow, beef
misigɛ̀nna (misi-gɛ̀n-la)	n.	cattle headsman (cow-chase-er)
misiri	n.	mosque
mɔ̀	n.	person of alternate generation, grandparent, grandchild, always used in compound with kɛ̀, muso, den
mɔ̀kɛ̀	n.	grandfather
mɔ̀muso	n.	grandmother
mɔ̀den	n.	grandchild
mɔ̀gɔ̀ (mɔ̀gɔ̀w)	n.	person (people)
mɔ̀gɔ̀ dɔ̀		someone (a certain person)
mɔ̀gɔ̀ si		no one
mɔ̀ni	n.	a porridge, usually of millet
moto	n.	mobylette, motor bike
mun	int. n.	what
Musa	n.	male first name
muso (i muso)	n.	wife, woman (your wife)/no definite article meaning wife/

N

n'	I
short form of ne	
emphatic form nne	
na n.	sauce
na v.	come
a bè na yan tuma bèe.	He comes here all the time.
na bɔ̀ ... ye v.	come visit
u nana bo ne ye.	They came to visit me.
na ni X ye v.	come with X, to bring X
na ni wari ye!	Bring the money!
na-tuma n.	arrival time, coming time
nali (na+li) n.	coming, arriving, arrival
naani num.	four
naaninan	fourth
nafalo n.	wealth
furunafalo (furu-nafalo) n.	dowry
nàgasi v.	destroy
nali (na+li) n.	coming, arriving, arrival
namasa n.	banana
namasatigi (namasa-tigi) n.	bananaseller (banana-owner)
nanaye, nana n.	mint
nba	male response to greeting
nburu n.	bread
nege n.	desire
nɛ̀gè n.	iron
nɛ̀gèso (nɛ̀gè-so) n.	bicycle (iron-horse)
nɛ̀n n.	tongue
nɛ̀nè n.	cold
Ngolo n.	male first name
ngɔ̀nɔ̀ n.	throat
ni diminutive suffix	little, small, young
musoni n.	little woman
denni n.	small child
ni sub. conj.	if, when
ni conj.	and (noun conjunction)
long form: ani	
nin dem. or pro	this
ninw dem. or pro	these
nisɔ̀n n.	humor, mood
nka conj.	but
nogo n.	intestines
nɔ̀gɔ̀n adj.	easy, cheap
nɔ̀gɔ̀nman; nɔ̀gɔ̀n adj. mod.	
nɔ̀gɔ̀ya v.	
nɔ̀gɔ̀ya v.	get easier, get better
a nɔ̀gɔ̀yara.	He got better (well).
nɔ̀gɔ̀n adj.	
nɔ̀nkɔ̀nkuru n.	elbow (elbow-protuberance)
nɔ̀nɔ̀ n.	milk
nɔ̀rɔ̀ v.	glue, stick
a bè wolo nɔ̀rɔ̀.	He glues the leather.

nowanburu kalo n.	November
nse	female response to greeting
ntènèn (don) n.	Monday
ntènèn o ntènèn	every Monday
ntènèn (don) nata n.	next Monday (any day)
ntènèn (don) tèmènnen n.	last Monday (or any day)
ntola n.	soccer
ntomi n.	tamarin
ntomiji (ntomi-ji) n.	tamarin juice (tamarin-water)
numan	left
numanbolo n.	left hand
numanfe	to the left
numu n.	blacksmith
nun n.	nose
nyamakala n.	casted person
(?nyama-kala)	
Nyarè (Niaré) n.	family name
nyè (nyi-ya) v.	become good, pretty
kalan bè ka nyè sisan	Studying is getting better now.
nyè ... ma (nyi ... ya) v.	come to the aid of ...
i tè se ka nye n'ma?	Can't you kelp me?
nyè n.	eye, face, front, fore, forward
nyèda (nyè-da) n.	face (front-mouth)
nyèkansi (nye-kan-si) n.	eyebrow (eye-on-hair)
nyèkòròsi (nyè-kòrò-si) n.	eyelash (eye-under-hair)
nyèfò ... ye v.	to explain something (to someone)
(ʿnyè+fò)	
karamògò bè ko nyèfò an ye.	The teacher explains the affair to us.
nyègèn n.	urinal, W.C.
nyègènèbara (nyègènè-bara) n.	bladder (urine-gourd)
Nyele n.	female first name
nyènajè (nye-laje) n.	amusement, recreation
nyènyènkini n.	millet dish
nyi adj.	good, nice, perfect
nyuman adj. mod.	
nyè v.	
nyinan n.	this year
nyin n.	teeth
nyò n.	millet
nyògòn	each other
an ye nyògòn ye.	We saw each other.
u ye nyògòn sòrò.	They found each other.
nyuman adj. mod.	good, nice, perfect
nyi adj.	
nyè v.	
nzamè n.	Senegalese rice dish (riz au gras)

ŋ

ŋaniya n.	desire, envy
kèlè ŋaniya	envy of war

O

o	dem. or pro	that
olu	plural	
òkutoburu kalo	n.	October
olu	dem. or pro	those
o	singular	
òwò		yes

P

pan	v.	jump, fly
poponi	n.	mobylette, motorbike
pòsiti (‘Fr.)	n.	post office
poti (‘Fr.)	n.	cup (a market measure)

R

Rokiya (Rokiyatu)	n.	female first name

S

saafo	n.	late evening, night
saba	num.	three
sabanan		third
sababu	n.	cause, reason
sabara	n.	sandal
sàbati	v.	reinforce, uphold
Safi (Safiatu)	n.	female first name
safine	n.	soap
saga	n.	sheep
sagasogo	n.	meat of sheep, mutton
saheli	n.	north
Sajo	n.	female first name
Sakiliba (Sakiliba)	n.	family name
Salifu	n.	male first name
salon	n.	last year
Samaseku (Samassekou)	n.	family name
samiyè, samiya	n.	rainy season
san	n.	sky, high, top, heavens
san	v.	buy
n' b'a san.		I'll buy it.
san	n.	year
san fila o san fila		every two years
san o san	n.	every year
san wèrè	n.	next year
Sanba	n.	male first name
sani	adj.	clean
Sankare (Sangare)	n.	family name
santiri (‘Fr.)	n.	(training) center
sara	n.	pile, measure, bunch
se	v.	arrive, reach, be able (to do), be capable of

n'bè se lakoli_la lèrè 8 na.	I arrive at school at 8 o'clock.
Mamadu bè se fèn caman na.	Mamadou is capable of many things.
Fanta tè se ka taa dugu_kòndò.	Fanta can't go to town.
se X la v.	to beat somebody
se mògò dò la	to beat somebody
n'bè se i la.	I can beat you.
segin v.	return, come back, go back
n' bè segin so.	I return home.
n' bè wari_segin.	I return the money.
segin X kan	repeat, do again
sèbèn v.	write
sèbènfura (write-leaf) n.	sheet of paper
sèbènni (seben-ni) n.	writing (write-ing)
Sedu n.	male first name
segi n.	basket (a market measure)
segin num.	eight
seginnan	eighth
Seku n.	male first name
seli v.	pray
seli n.	prayer, festival
seli-saga n.	sheep for a festival
selifana n.	early afternoon
sen n.	leg; foot
a taara a senna.	He went on foot.
senkòni (sen-kòni) n.	toe
senkuru n.	ankle
sennamògòw (sen-na-mògò) n.	pedestrians, those who walk (foot-on-persons)
setègè (sen-tègè) n.	foot
sènè n.	farmwork, growing
a bè sènè kè don o don.	He does farmwork every day.
sènè v.	cultivate, farm, grow
a bè nyò sènè samiya_tuma_na.	He grows millet in the rainy season.
sènèkèla (sènè-kè-la) n.	farmer (cultivate-do-er)
seri n.	a porridge, usually of rice
sesi n.	chair
sètanburu kalo n.	September
Seyba (Mamadu) n.	male first name
shè n.	chicken
(var. sè, sisè)	
si n.	hair
kunsi	head hair
si v.	to pass, spend the night
sira	passed the night (past tense)
sibiri (don) n.	Saturday
sigarati n.	cigarette
sigi v.	sit, set, be seated, set down
dumuni sigira	The food is served.
n' y'a sigi tabali_kan.	I put it down on the table.
don ka sigi v.	predict (set the day)
sigilan n.	chair (sitting down place)
sigin-nyògòn n.	neighbor
sin n.	breast
Singare n.	family name

sini n.	tomorrow
sinikènè n.	day after tomorrow
siniman (‘Fr.) n.	movie, movie theatre
sinyè n.	time, occasion
a nana sinyè saba.	He came three times.
sinyè fila don o don	twice a day
sira n.	path, road
sira kelen	straight (one road)
sira n.	tobacco
siramugu n.	snuff (tobacco-powder)
Sira n.	female first name
Siriman n.	male first name
sisan n.	now
sisan adv.	now
Sise (Cissé) n.	family name
Sisòkò (Cissoko) n.	family name
so n.	house, compound, living area
somògò (somògòw) n.	family person (family)
so n.	horse
sogo n.	meat, flesh, wild game
sogo kènè	fresh meat
sogobu (sogo-bu) n.	muscle (meat-flesh)
sògòma n.	morning
sògòma fè	in the morning
sògòma da fè	early in the morning
sògòma in na n.	this morning
sògòma o sògòma n.	every morning
solo n.	hip
sòn v.	to accept, to resign oneself to
i ka kan ka sòn o ma.	You have to accept that.
sòngò n.	price
sòni n.	fingernail
sòrò v.	find, get, obtain
n' b'i sòrò kalanso_kònò.	I'll find you in the classroom.
sogo_bè sòrò suguba_la.	Meat is found in the central market.
su n.	evening, night, night time
su fè	at night
surò n.	last night
su in na	this evening, this night
su o su n.	every night
su v.	to dip
sugu n.	market
suguba (sugu-ba) n.	central market (Market-big)
sugu n.	kind, type, sort
sukaro (‘Eng./Fr.) n.	sugar
Suko (Souko) n.	family name
suman adj.	cold, slow
suman adj. mod.	
Sumaoro n.	family name
Sumare (Soumaré) n.	family name
sumu n.	dental cavity
sun n.	sole of foot
sunògò v.	sleep
a bè sunògò.	He is sleeping.
surò n.	last night

surɔ̀fana (su-rɔ̀-fana) n.	dinner, evening meal (night-at-meal)
surun adj.	short, near
surunman, surun adj. mod.	
surunya v.	approach (time or distance)
seli surunyara.	The festival is approaching.

T

ta v.	take, carry
i k'a ta.	Take it!
taa v.	go
n' bɛ̀ taa so.	I go home. (I am going home.)
taa bɔ̀ ... ye	go visit
Bari taara bɔ̀ Musa ye.	Barry went to visit Moussa.
taa yaala	wander around, go walking
a taara yaala.	She went out to walk around.
taali n.	going, trip, departure, voyage
tabali n.	table
tabalitigi (tabali-tigi) n.	table merchant, merchant selling goods from a table (table-owner)
tabulo n.	blackboard
takisi n.	taxi
tamati n.	tomato
Tambura (Tamboura) n.	family name
tan num.	ten
tannan	tenth
tarata (don) n.	Tuesday
Tarawele (Traore) n.	family name
tɛ̀gɛ̀ n.	hand, palm, foot
tɛ̀gɛkɔ̀nɔ̀na (tɛ̀gɛ̀-kɔ̀nɔ̀na) n.	palm (hand-inside)
teli adj.	fast
teliman; teli adj. mod.	
teliya v.	
teliya v.	hurry, rush
a b'i teliya ka taa saga san.	He's rushing to go and buy a goat.
ten n.	forehead
tɛ̀mɛ̀n v.	go past, to pass up/by, surpass
i mana tɛ̀mɛ̀n o yɔ̀rɔ̀ la, i b'a ye.	When you've passed that place, you'll see it.
a ka nyi ka tɛ̀mɛ̀n bɛ̀e kan.	She is better than all.
tɛ̀nɛ̀nmuso n.	paternal aunt (father's sister)
tɛ̀rɛ̀mɛ̀ v.	bargain
tɛ̀rɛ̀mɛ̀li n.	bargaining
teri n.	friend
terikɛ̀ n.	friend (male)
tiga n.	peanuts
tigadɛ̀gɛ̀ n.	peanut butter
tigadɛ̀gɛ̀na (tiga-dɛ̀gɛ̀-na) n. na-tiga	peanut sauce
tigatigi (tiga-tigi) n.	peanutseller (peanut-onwer)
tigɛ̀ n.	cloth
u ye bagi caman tigɛ̀.	They bought a lot of cloth.
tigɛ̀ v.	cut, traverse, cross
i bɛ̀ gudɔ̀rɔ̀n fila tigɛ̀.	You'll cross two paved roads.
i bɛ̀ sogo tigɛ̀ ni muru ye.	You cut meat with a knife.

tila ... la v.	finish with
a bè tila baara la.	He finishes the work.
an tilala baara la.	We've finished with the work.
tile n.	sun, day
tile	heat of day
tile fè	in the heat of the day
tile damadòw	some days
tile in na	during this day
tile o tile n.	every noon (heat of day)
tilebin (tile-bin) n.	west (sun fall)
tilegan (tile-gan) n.	the heat of the day (sun-hot)
tilegan fè n.	in the heat of the day (hottest part)
tilelafana (tile-la-fana) n.	lunch, noon meal (sun-at-meal)
tilema n.	hot season
tilen v.	straighten, go straight
i b'i tilen nin sira fè.	You go straight on this road.
tilen v.	to pass the day, spend the day
timi adj.	sweet
timiman, timi adj. mod.	
tinyè v.	spoil, ruin, break, bust
marifa bè tinyè	The rifle will break.
baara bè tinyè.	The work will be ruined.
a ye ne ka rajo tinyè.	He ruined my radio.
to v.	stay, remain, leave (alone)
n'tè to kalanso kònò.	I don't stay in the classroom.
to ... la	remain at ..., to keep doing ...
an tora baro la.	We kept on talking.
to n.	to (dish made from millet flour)
tosira (to-sira) n.	leftover to from the night before
tobi v.	cook
a bè to tobi.	She cooks to.
tògò n.	first name
tògò n.	pelvis
tònò n.	gain, profit, benefit
tòorò n.	trouble, problems, etc.
tubabu n.	Frenchman, whiteman
tubabukan (tubabu-kan) n.	French language (European-sound)
tufa n.	roof
tuguni adv.	again
tulon n.	game, recreation, play
tulon tè kèlè sa.	Games don't put an end to war.
tulon kè v.	play, to do games, etc.
u bè tulon kè.	They play.
tuma n.	time, moment
tuma dòw	sometimes
tuma ni tuma	sometimes, from time to time
tuma o tuma	every time, all the time, anytime
tuma bèe	all the time
Tunkara (Tounkara) n.	family name
tunun v.	get lost, lose
n'tununnen don.	I am lost.
Ture (Touré) n.	family name

U

u	they
Umaru n.	male first name
Umu n.	female first name
uti kalo n.	August

W

wa sentence final particle	question marker
waati n.	time, moment
walaha n.	midmorning
Waraba n.	female first name
waranda n.	veranda, covered terrace
wari n.	money
warimisèn (misèn) n.	small change, coins
Wasa n.	female first name
waye n.	butcher
wècè n.	change
wele v.	call
jòn tun bè ne wele?	Who was calling me?
n'welera Fanta fè.	I was called by Fanta.
wo n.	hole (as in a wall or bag)
wolo v.	bear (a child)
n den laban wolola salon.	My last child was born last year.
wolo n.	skin
wolo n.	leather, animal's skin
wolonwula num.	seven
wolonwulanan	seventh
wòorò num.	six
wòorònan	sixth
woro n.	thigh
woro n.	kola
worodugu (woro-dugu) n.	south (kola-land)
wòsi v.	perspire, sweat
wòsiji (wòsi-ji) n.	sweat, perspiration (sweat-water)
wula n.	afternoon until sundown
wula fè	in the afternoon
wula da fè	early in the afternoon
wula in na	this afternoon
wula o wula n.	every afternoon
wuli v.	get up, rise up

Y

yan adv.	here
Yaya n.	male first name
ye v.	see
n'bi ye	I see you
yiriwa v.	increase, augment
yòrò n.	place
baarayòrò	place of work, workshop
sigiyòrò	place to sit, residence

Z

zanwuye kalo	n.	January
zuèn kalo	n.	June
zuluye kalo	n.	July